THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

An attempt to translate an elegant Easter Hymn; ascribed to Claudian, and printed with his poems. F.

HAIL CHRIST ! almighty Author of the universe;
Word of the FATHER ; emanating from his mind,
And sharer of his boundless majesty !
Thou, who in mercy wash'd away our sin,
Didst deign to clothe thyself with frail mortality,
Address'd thy people, and was call'd a man.
And when thy virgin mother brought thee forth,
She felt thy power divine, and trembled—
Trembled indeed ; it was her Maker that she bore.
Mortality then clothed the world's great Architect;
And He who call'd it from the dust, took part
In mortal flesh and misery—that was contain'd
Within one breast, that fills the wide-spread world—
And He, who scarce the earth, or ocean's dread profound,
Or heaven could comprehend, was fetter'd by frail limbs.
But thou the stripes received, and bore the chains,
To ransom us from misery; that by thy death
Its power might be destroy'd, itself abolish'd:
And now ascended to the etherial sky,
Thou graciously dost intercede, and ever pray
Thy heavenly Father, for the ransom'd world.
Preserve Augustus! that on festal days
He may perform the annual offices of a sincere belief.

Φιλαρχαιος.

Boston, N. E., St. Mark's Day, 1834.

Note.—Crashaw has embodied some of these thoughts in his piece "Upon our Blessed Saviour's Passion." Works. Lond. 1647, pp. 11–13.

MISCELLANY.

From Planck's Introduction to Sacred Philology and Interpretation.

SCIENCE OF INTERPRETATION.

(*Concluded from p. 653.*)

V. YET, before Luther made his appearance, some minds of the higher order were desirous of putting a stop to this confusion, and therefore occasional examples occur of a method of interpretation, less offensive to sound understanding. But the influence of these persons was not greatly efficacious until that impetuosity of character, by which this reformer was led to the improvement of so many other things, was also directed to this subject, and broke through the obstacles that opposed him. After Erasmus and some other men of the same class, he and Melancthon were the restorers of hermeneutics; and this effect was produced principally by again bringing forward the grammatical system of interpretation, by re-establishing the literal sense in its rights, by granting anew to the usage of language its paramount importance, and by not granting, or at least not seeking, either mystical or allegorical significations, whenever the other would afford a consistent sense, and one adapted to the views of the writer.

Thus the way to a rational interpretation was re-opened. But it was necessary to set out entirely afresh, and therefore it became somewhat tedious, and the fatal impediment, which in the fourth century had arrested the progress of the understanding in pursuing this course, again but too soon presented itself. Luther was forced to form his new system of interpretation amid noisy controversies; he became forced thereto by the very controversies in which he was himself engaged; and therefore it was natural enough that he should occasionally apply it in favor of them, although in other circumstances he would have regarded this as an abuse. This most excellent man did, in fact, very often direct his interpretation merely with a view to his polemics: but this was done by his immediate successors; it was done by those divines, who, after his death and that of Melancthon, constituted the ruling party in the Lutheran Church, so much more frequently, that this may be given as the discriminating character of our hermeneutics from the end of the sixteenth century to the beginning of our own.

Amid the hottest internal controversies, the Lutheran system of doctrine was fully completed in the form of concord. This system necessarily possessed its own interpretation; and as, by the general union in one symbol wherein it was contained, the system itself became firmly established as unalterable, so also was of course that interpretation. Every dictum probans by which a point in the form of concord had been proved, or was thought to have been proved, must now always be so explained as to remain useful in reference to this proof; otherwise the prevailing theology would immediately complain of a departure from the system of doctrine.

Along with this, however, it must be said that the interpretation always proceeded on the correct principle, that the literal and grammatical sense must first be investigated, and that this must be determined by the usage of language. This was the point to which chief attention was always directed; but this usage, instead of being derived from the sources which alone can afford it with any certainty, from other contemporaneous writers, from the spirit of the time, or from the spirit of the kindred languages, from the characteristic formation of mind and mode of thinking of the different sacred writers themselves, and from comparing their works together, was derived merely from the uncertain, second-hand source of doctrinal divinity. That is, all expressions were taken merely in the sense in which this privileged divinity had taken them; this was presumed to be the only true sense, and then, as was natural, the same sense was always found in every place which this divinity had found there.

The impropriety and mischief of this method could certainly be the less observed, while so little refined and accurate knowledge of languages was possessed, with only here and there obscure impressions of a historic sense; in truth, attachment to the doctrinal theology even prevented the exegetical from being able to strengthen those impressions, and from using all its efforts to advance such a nice and thorough knowledge. When therefore, toward the middle of the last century, Cocceius, among the reformed divines, again attempted to find every where in the Bible allegories, types, tropes and prophecies, many of our divines zealously opposed the novelty; but when, almost at the same time, Grotius, and some other men of refined taste and more enlarged views, attempted, by penetrating more deeply into the spirit of the languages and history of the times of our sacred writers, to withdraw interpretation from the authority of doctrinal divinity, a violent outcry was raised against them, and for more than half a century laborious efforts were made to hinder the diffusion of the light, which these men had thus enkindled.

VI. Hermeneutics experienced yet another change, which at one time gave it a new distinguishing feature, but which happily it did not long retain. With the commencement of our century, the newly rising party, called pietists, began to devote themselves particularly to the interpretation of the Bible, because they considered it as necessary, and certainly not without reason, to revive a zeal for the study of it, which had become very greatly diminished. But, unhappily, this party brought rather too much enthusiasm and too little learning to this subject, and this would necessarily impart to their method of interpretation a peculiar character. This consisted in pressing each word of the text, until every idea, which by mere possibility it might contain according to its etymology, was forced out; for, by this operation, the 'prægnantes sensus scripturæ,' to use their own language, and the holy emphasis of its expressions, which had heretofore been neglected, could alone be received in all their fulness.

Had this been done according to a reasonable method, some real gain might perhaps have resulted; but from that which was generally pursued, any advantage could, in the nature of things, but very seldom be obtained: and, in truth, the effect must often have been injurious. These expositors might have endeavored, and sometimes with the hope of a very happy result, to determine the whole extent and the full emphasis of an idea involved in any word or turn of expression from the general or particular usage of language in the Bible, from which alone confident conclusions could be drawn. But, instead of this, they generally adhered merely to the etymological or grammatical connexion, from which they deduced the strangest conclusions; without reflecting, that, in a multitude of cases, the conventional, and the particular usage of the sacred writers, could not have been so accurately directed either by etymology or grammar.

If, for example, the apostles, by a Hebraism, had used ἐν, instead of διά, if they had written, "in the name of JESUS," instead of, "through the name of JESUS;" a peculiar emphasis was supposed to lie in the particle ἐν, expressly intended by the Apostle, because if this were not the case he could as well have employed the word διά. When St. Paul says of CHRIST that he is ὑπερύψωθεὶς, (Phil. ii. 9,) the term must express much more than the idea of CHRIST's exaltation in general, for otherwise the Apostle would not have added force to the verb ὑψοω by compounding it with the preposition ὑπερ. But that the first instance is nothing but a Hebraism, and that with respect to the other, it was a very common usage with the Greeks, to employ such compound words interchangeably with the simple, and in the very same sense with them, these sticklers for emphatic phraseology would by no means allow, because such a concession would completely demolish the whole foundation of their emphasis. This extravagant trifling could not long continue, and indeed it would scarcely have lasted to the middle of our own age, had it not been for a time assisted by the countenance of some men, who in other respects were very reasonable and deservedly esteemed, as, for instance, the pious and learned Bengel. Yet this system was the sooner dissipated, when some other divines of decided reputation, as Ernesti, announced themselves in opposition to it.

VII. Through the efforts of these men, and especially of the last-named scholar, hermeneutics came in the end to the form in which it is at present; or rather, it received the principal characteristics of which it may now boast.

It may with propriety be said of it, that, in the present day, by means of a nicer and more fundamental knowledge of language, it can acquire much greater certainty respecting the grammatical sense of Scripture, and by means of more enlarged literary investigations, can throw much clearer light on the historical sense than formerly; that, at the same time, it has laid aside the prejudice, which had previously restrained it from paying sufficient attention to the spirit of the age for which those writings were immediately intended; and that, in fine, it has seized and applied this same spirit in a degree far beyond what could possibly have been done in its earlier periods.

It may therefore be given as the distinguishing characteristic of the interpretation of our own time, that it proceeds on the principle that each sacred writer thinks and speaks according to the spirit of his age, and consequently must be explained according to that spirit.* This may also without hesitation be given as its chief advantage; although it cannot at the same time be denied, that this principle has been occasionally carried too far, and that consequently injurious effects have now and then resulted. Such effects are principally to be apprehended, from the facility with which it might so often be erroneously assumed, that the sacred writers, in many of their declarations, in which the older theology found positive doctrines, have been governed merely by views of their own age. It may also be a more unfavorable circumstance, that no settled principles have yet been agreed on, whereby to define the bounds of this accommodating method of interpretation, although the subject had been warmly discussed for twenty years, when Semler gave new life to the excitement in relation to the scriptural doctrine respecting demons, and began by his 'œconomicum dicendi genus' to explain it away. But notwithstanding this, we may probably anticipate more benefit hereafter, than we need fear disadvantage. It was not altogether unnatural that interpretation, in the first joy that it experienced in being freed from the fetters of doctrinal divinity which it had so long carried, should, with the feelings which this must excite, have gone somewhat further than necessity or propriety justified; but, for this very reason, it may be hoped with the more probability, that in time it will of itself become right; and then even doctrinal divinity will undoubtedly derive the greatest advantages.

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* C. A. G. Keil: de historica librorum sacrorum interpretatione ejusque necessitate, Lips. 1788, 4to; translated into German by C. A. Wempel, Leipz. 1793, 8vo. The reader is requested to keep in mind the limitations already laid down, in order to qualify the application of this principle. Tr.

From Remarks on "Mr. Norton's Statement of Reasons."

IDENTITY OF PHILOSOPHY AND RELIGION.

GREAT names have led to mistakes on this subject. There are at present three such names which seem to be quoted with peculiar zest,—Newton's, Locke's, and Milton's. But of the first we hold it no heresy to say, in the language of Davies, "There may be some truth also, in what another foreigner has said, that in some of his theological writings, Newton has made amends unto mankind for his superiority to them in other respects. There is still more truth, in what his own learned editor said of him, that in the science of quantity he was unequalled, but that in matters of religious inquiry he was but one of the people. It has been remarked by Gibbon, that the study of the mathematics has a strong tendency, by the habits of thought which it induces, to incapacitate the mind for the nice perception and correct appreciation of moral evidence. It can be matter of just surprise to none therefore, that a man, whose mighty faculties were so absorbed in the investigations of that science, as were those of Newton, should have failed to attain to a correct view of a system, whose evidence, from the very nature of the things, can never be made to assume the form of mathematical demonstration."[a] We hold it to be no heresy to say as much, and to say further, that *his* mind suffered, as his fellow-philosopher declares too many minds have done, "from the intermingling and tempering, with one another, of divine and human knowledge." And the more confident are we in our position, when Newton's philosophy is quoted in behalf of Anti-Trinitarianism, since we are assured by Whiston that Newton was irreconcilably angry with him for calling him an Arian.[b] As to Locke's Anti-Trinitarianism we find it *somewhat hard* to admit it, when in his second Vindication of the "Reasonableness of Christianity," Works, vii. 417, he tells us it is *very hard* for a Christian, who reads the Scriptures with attention, and an unprejudiced mind, to deny *the satisfaction of* CHRIST. And for Milton's, strange as might have been many of his notions, it does seem to us *liberal* interpretation, in at least the comparative degree, to quote his testimony against orthodoxy; when in relation to his advocacy of a doctrine *pre-eminently incredible*, it was said of him, by the celebrated Mr. Erskine, at the trial of Cheetham: "The mysterious incarnation of our blessed Saviour, (which this work blasphemes, in words so wholly unfit for the mouth of a Christian, or for the ear of a court of justice, that I dare not and will not give them utterance,) Milton made the grand conclusion of the Paradise Lost, the rest from his finished labors, and the ultimate hope, expectation, and glory of the world."

We say these things, contemplating with no diminutive wonder, the strained efforts of some, to magnify *human* authorities,[c] when but yesterday, as it were, it was the fashion to lessen and to decry them: nay, "*none so poor as to do them reverence.*" How long is it, since we have been told that the inflexible decrees and symbols of councils were worth no more than the parchment or paper upon which they were engrossed? And shall we now be silenced by the very tensile decrees and symbols of astronomers, metaphysicians, and poets?

Ah! says Montaigne; "Methinks philosophy has never so fair a game to play as when it falls upon our vanity and presumption, when it most lays open their irresolution, weakness and ignorance. I look upon the too good opinion man has of himself, to be the nursing mother of all the most false, both public and private, opinions. Those people *who ride astride on the epicycle of Mercury*, who see so far into the heavens, are worse to me than a tooth-drawer that comes to draw my teeth: for in my study, the subject of which is man, finding so great a variety of judgments, so great a labyrinth of difficulties, one upon another, so great diversity and uncertainty, even in the school of wisdom itself; you may judge, seeing those people could not resolve upon the knowledge of themselves, and their own condition, which is continually before their eyes, and within them; seeing they do not know how that moves which they themselves move; nor how to give us a description of the springs they themselves govern and make use of; how can I believe them about the ebbings and flowings of the Nile! The curiosity of knowing things has been given to man for a scourge, says holy Scripture."[d] But why a diatribe against philosophy, it may be asked by multitudes, who are "ever learning, but never able to come to the knowledge" of the conservative truth, "*medio tutissimus ibis?*" Shall we adopt, they cry, the exploded maxim, "Ignorance is the mother of devotion?" He is a calumniator who draws such inferences from our pages. He is a wilful and malign misinterpreter, who says we scout philosophy, and who would therefore bring our arguments into discredit, by insinuating that we dare not or will not have a mind of our own, and follow through fear, or with hypocrisy, or for gain, "the beaten track." No: we disesteem not philosophy. To be sure, we would not dwell upon her *unrivalled* excellence, like some mistaken chanters of its praise, and let her usurp a dominion which was never assigned her, and which she may convert, unless we misconceive omens, into general and detestable tyranny. We would only tell her, as a plain old-fashioned writer told certain mistresses of other days, who were disposed to be peeping into the families of their neighbors, to be "a keeper at home." Then we shall hold her in as "reverend estimation" as a lady abbess would be held in by the scrupulous Catholic within the walls of a convent.[e]

"The Church," says Chateaubriand, "has never spoken with such severity against philosophic studies as the various philosophers whom we have quoted. If she be accused of having looked rather coldly upon that knowledge which, to use the words of Seneca, *cures us of nothing*, you must also condemn that multitude of legislators, statesmen, and moralists, who, in every age, have protested more strongly than she has done, against the danger, the uncertainty, and the obscurity of the sciences. Where shall she discover truth? Is she to seek it in Locke, so highly extolled by Condillac? in Leibnitz, who deemed Locke so weak in metaphysics? or in Kant, who now attacks both Locke and Condillac? Shall she take up the maxims of Minos, Lycurgus, Cato, Rousseau, who banish the sciences from their republics? or adopt the opinion of the legislators by whom they are tolerated? What dreadful lessons, if she but looks around her! What an ample subject for reflection in that well-known history of the *tree of knowledge which produces death!* The ages of philosophy have invariably bordered upon the ages of destruction."[f]

And yet, we are told that religion is in a crude undeveloped state, and that it must be taken from the hands of poor mismanaging divines, and intrusted to philosophers, who will bring it forth in all its glory, like the sun from an eclipse. We doubt it. We utterly doubt it. Cost what it may, and it will probably cost enough to say so, we fear we are incorrigible heretics, under the deep cloud, to use the Roman Catholic phrase, of "invincible ignorance," respecting this very fashionable opinion. It is to us, (πατάξον μέν, ἀκουσον δὲ,) it is to us little better than sing-song. With the firmly persuaded author of the "Natural History of Enthusiasm," we can go hand in hand and say, "True religion, unlike human science, was given to mankind in a finished form, and is to be learned, not improved: and though the most capacious human mind is nobly employed while concentrating all its vigor upon the acquirement of this documentary learning, it is very fruitlessly and very perniciously occupied in giving it a single touch of perfectionment."[g] To inquirers we should ever give the advice of the saintly Leighton: "Whatever you do, with regard to other studies, give always the preference to sacred Christian philosophy; which is indeed the chief philosophy, and has the pre-eminence over every other science, because it holds CHRIST *to be the head*, in whom all the treasures of wisdom and knowledge are hid."[h] [i] And for ourselves we desire no better motto, than the profession of Sir Thomas Brown in his Religio Medici: "In philosophy, where truth seems double-faced, there is no man more paradoxical than myself. But in divinity I love to keep the road; and though not in an implicit, yet a humble faith, follow the great wheel of the Church by which I move, not reserving any proper poles or motion from the epicycle of my own brain. In brief, where the Scripture is silent, the Church is my text: where that speaks, 'tis but my comment: where there is a joint silence of both, I borrow not the rules of my religion from Rome or Geneva, but follow the dictates of my own reason."[j]

To those who think this subject deserving further investigation, the following references may perhaps be of some service.

Hey's Lectures, book iv. art. 1, sect. 16. Powell's Discourses, Hughe's edition, p. 211. Bonnet's Inquiries, Phila. 1803, p. 296, 7. Diodati sur le Christianisme, pp. 57, 58. R. Morehead's Sermons, p. 15. Rollin's Belles Lettres, iii. 306. Bp. Hurd's Works, viii. 121. Quarterly Review, xxxiii. 356, &c. Christian Obs. 1819, p. 494. Bp. Berkley's Minute Philosopher, *last two* chapters. Tittmanni Opusc. p. 565, &c. Prof. Lee's Six Sermons, &c. pp. 135–143. Wardlaw's Christian Ethics, Lecture i. Chalmer's Bridg. Treatise, last chapter.

It does seem so curious a matter, even in this age of marvels, to find philosophy exalted to the rank of a *Catholicon*, that we have not yet unlearned the amazement with which we have contemplated its promotion. We cannot forget what Le Clerc says, (Hist. Eccles. sect. 2, an. 101, § 21,) that philosophy made the fathers inventors of *new dogmas*. We might harmonize such a testimony with the recommendation to give philosophy something "a little lower" than Papal supremacy, if we could believe with Leibnitz, (Esprit de Leibnitz, tom. ii. p. 48,) that the fathers had *rejected* all which was *bad* in the philosophy of the Greeks. But to believe this of them would be to destroy that famous argument against the Trinity, viz. that it was all stolen from Plato. So we are compelled to think that philosophy has made the good men play pranks in theology, and then to have the same source of witchcraft recommended as excellent to ourselves. This is somewhat embarrassing to our humble Trinitarian reason, and we freely confess ourselves deficient in the commodity of "new light." We must be *satisfied* therefore for the present with the "old light" of Erasmus. "*Satis est*," he assures us, "*satis est* ad consequendam salutem æternam, ea de DEO credere, quæ palam de se prodidit in sacris literis, per selectos ad hoc viros Spiritu suo afflatos; quæque post versans in terris ipse discipulis aperuit; ac demum per Spiritum Sanctum iisdem in hoc selectis discipulis patefacere dignatus est. Hæc simplici fide tenere, Christiana philosophia est: hæc puro corde venerari, pura religio est: per hæc tendere ad cælestis vitæ meditationem, pietas est: in his perseverare, victoria est, per hæc vicissi, summa felicitatis est. Ceterum hominem, *ultra hæc, humanis rationibus de rebus divinis vestigare, periculosæ cujusdam atque impiæ audaciæ est.*" Erasmi in Evang. Johannis Paraphrasis, cap. i.

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[a] Davies' Estimate of the Mind, vol. i. pp. 146, 147.

[b] Simpson's Plea, p. 76.

[c] The supposed Unitarianism of Newton, Locke and Milton forms the subject of a tract! See No. 77 of the Tracts of the Am. Unit. Association, Nov. 1833.

[d] Essays, ii. 484, 5.

[e] Each might his several province well command,
Would all but stoop to what they understand.—*Pope.*

[f] Beauties of Christianity, p. 301.

[g] N. Hist. of Enthus. p. 82.

[h] Works, iv. 253.

[i] It may be said that Mr. N. says almost as much of theology in his preface, pp. xxxiv. and xxxv. We think not. We are quite *sure* of Leighton's meaning; but his words, if somewhat similar, are notwithstanding "ambiguous."

[j] Lib. Old Eng. P. Writers, iii. pp. 13, 15.

SUNDAY SCHOOLS.

From the Rhode-Island Evangelist.

SOME interesting papers have recently appeared in the Baptist Magazine, under the title of "Sunday School Recollections." — From the third of this series we extract the following hints respecting the teachers:

I. The supply of a school with suitable teachers may, under the Divine blessing, be secured *by proper attention to the selection.*

Their appointment is of course, formally, the duty of a committee, where one exists; but the minister, having the best opportunities of knowing the capabilities of his flock, will be generally depended on for the recommendation of those who may be adapted to the work.

The object will be facilitated where the members of a committee are appointed by the Church; and not only attend to the general affairs of the school, but act themselves as teachers, and report their proceedings and success periodically through the minister of the church. Such transactions would surely not yield, in obligation or importance, to much of the usual business of our church meetings.

Teachers should be selected *first* from the Church itself. Every member personally holding himself bound to do all he can to spread the Gospel round him, a Sunday School will supply means of doing so, fraught with the richest encouragement wherever the work is undertaken in the spirit of the Gospel. Instead of being left to the young, ignorant and unconverted in a congregation, here is the noblest employment for the most pious, talented and influential members of a church; for deacons, for fathers and mothers in Israel. And surely, if such individuals value their personal salvation, and possess even a moderate degree of love to the Saviour, they cannot require much persuasion to regard his injunction, "Feed my lambs."

If after obtaining as many teachers as the Church itself can possibly furnish, there should be still a deficiency, then, rather than leave the children altogether untaught, it has been found not unuseful to employ, as teachers of the younger children, those friends in the congregation who, though not decidedly religious, are nevertheless qualified, in other respects, and held in good esteem.

And where a school has been some time established, and special attention paid to senior pupils, it will be easy to obtain from this source some of the most steady, devoted and efficient teachers. In a school to which reference could be made, from one-third to one-half of the present teachers were formerly scholars; most of them being members of the church to which the school is attached; and the remainder, it is hoped, are inquirers after the way of salvation.

II. But, with whatever degree of proficiency a teacher may commence his labors, it will be necessary for him to be still a *diligent learner*, in order to be a *successful instructer*. To insure an adequate amount of decided usefulness in our schools, there must be, therefore *a systematical and constant course of means maintained for the improvement of teachers.*

The following plan has been found very beneficial. Let all the teachers meet *weekly*, before or after one of the usual week-day services, the pastor or minister, or in his absence some duly qualified person, *regularly meeting with them.* These meetings may be then arranged in rotation for the month:

1. For prayer. 2. For instruction of teachers.
3. For business. 4. For instruction of teachers.

At the meetings for *prayer* invite the elder children and parents to attend; also members of the Church and congregation; let the hymns and prayers be appropriate, and the special object be to implore the divine blessing on teachers and children.

At the meeting for *instruction*, the ministers may deliver addresses on the best modes of teaching, on the duties of teachers, and on all the important subjects connected with the sacred volume, its authenticity, inspiration, geography, history, and whatsoever else may tend to elucidate the facts and doctrines of the Gospel. Questions and conversations should be freely admitted. To require from each teacher a collection of Scripture passages, with inferences therefrom on a given truth of doctrine, will be found an invaluable exercise for promoting a deep and extensive acquaintance with the word of GOD. Other methods of proceeding will be suggested by experience.

The meeting for *business* will perhaps comprise members of the committee who are not teachers, but usually the teachers will constitute the most regular portion of the committee. Let an order of business be the guide of each meeting; let it include such particulars as these.

1. Prayer.
2. Read minutes of last meeting.
3. Business arising therefrom.
4. Call for reports of the progress of children.
5. Ditto of special plans for their good.
6. Ditto of any violation of rules by the teachers.
7. Ditto of absentees, and sick visited.
8. Suggestions of improvement.

This plan will bring the labors of the teachers and the state of the school under constant revision; and it may be easily altered and changed according to the circumstances.

If this, or a similar course be regularly pursued, not only will it benefit the school generally, but conduce to the professional improvement of the teachers, who will be generally found, "scribes well instructed," and "furnished unto all good works."

Truro. E. C.

ANNUAL SERMON TO SUNDAY SCHOOL TEACHERS.

THE sermon of this year was preached, at the request of the London S. S. Union, at the Poultry Chapel, London, by the Rev. Charles Stovel, (of Little Prescot-street), on Wednesday evening, the 12th of February. The text selected was John xv. 4, 5. The preacher observed, that these words might be beneficially studied in reference to the office of a Sunday School teacher. He noticed the condition supposed—the duty urged—and the motives by which this duty is pressed. A person who may fairly and justly be considered as being in CHRIST, is one who resigns himself to the law, and reposes on the grace of CHRIST. In pointing scholars to JESUS, teachers should, by self-examination, ascertain if they themselves are in CHRIST. If not, they invite to the fountain of living waters, and famish on the brink; they present the balm of Gilead, and continue themselves diseased. Many teachers there doubtless are, who have, by a self-renouncing love to CHRIST, resigned themselves to his control, and zealously pursue his service. To such the text urges continuance, by persevering obedience and reliance on his grace. The great object is fruitfulness, and the end everlasting life. In teaching religion to children, many means may appear as likely to promote success, but they ought to be rejected if not in accordance with the law of CHRIST. To communicate truth to children is all that teachers can do, and while they are aiming to do this effectually, they should still remember that the blessing comes from CHRIST. Words are spoken and the effect produced is as if they were cut in stone, or carved on a post; they evidently want life, they are destitute of spirit. This energy must come from CHRIST, and therefore, while the teacher instructs, he should feel his dependence on CHRIST, both for the acceptance of his labors, and for the desired success. It is of great importance that Sunday School teachers should clearly understand the nature of their engagements, as connected with their continuance in a state of grace; for to them is committed the religious instruction of that part of the community which is in the prime of youth. They are the nation's benefactors, because their efforts tend to check crime in its first stages. While the work is so important, there are some hazards in its pursuit, to avoid which Sunday School teachers ought, in the habit of their minds, to live near CHRIST. In all their labors they should greatly regard the aid of the closet, that in secret they may seek that grace which alone can render them successful workmen. Without piety, in vain will they look for prosperity. In proportion to the nearness of their walk with JESUS, and of the consequent eminence of their piety, so will be the ultimate success of their exertions in the cause of religious education.—*Sunday School Journal.*

From the Presbyterian.

REVIVALS OF RELIGION.

IT has been the policy of some to represent as inimical to revivals of religion all who do not accede to their own peculiar measures. It is not necessary at this time to enlarge upon the righteousness or the kindness of such a denunciation. When religion truly revives, charity revives in due proportion; and if, according to a late writer, "fanaticism is enthusiasm inflamed by hatred," there is a strong presumption that those are fanatical who are denunciatory. There have been revivals in every age of the Church: there are spurious excitements now. And there has been no period in which there have been indications of a mingled influence, where tares exist with the wheat. This last is probably the most common. In these positions all reasonable men may concur. Now from these premises we may deduce some practical canons, which might serve to moderate that irritation which often unhappily springs from the discussion of this important subject.

1. It is highly to be desired that every Church and Community should enjoy the refreshing influences of the Holy Ghost, in the quickening of Christian graces, and the awakening and conversion of sinners. It is right that all appointed means should be constantly used with reference to this very object; for this is the very object of all the means of grace. So far is it from being our purpose to decry the revival of religion, that we maintain it to be the precise end of all our labors, the intention of the Gospel. And the fault lies with those who would represent revivals as something specifically different from the legitimate effect of the Gospel; as something over and above the proper results of preaching and prayer; and who would therefore aim at this end by means specifically different from the established means of grace. And by the established means of grace we do not mean to indicate any stated routine or prescribed frequency of services. These may and must vary, according to the state of a Church, and the judgment of its officers.

2. A work of grace may be genuine, and at the same time may be marred by improprieties and irregularities. It may be mainly the work of God, and still be impeded by the jealous meddling of the evil one. On the other hand, a work may be mainly a fanatical excitement, while at the same time the measure of truth which is exhibited may, in God's sovereign pleasure, take effect in the conversion of some. We can pronounce on the general character of a religious excitement, only so far as it is possible to judge whether the good or the evil predominates. Sometimes it is the part of wisdom to pass no sweeping and general decisions, but to bless God for what agrees with his word, and to reject and deplore what is objectionable. At any rate, we are not at liberty to declare all those operations spurious, which are blemished by irregularity.

3. Yet we must not, out of love for souls, call evil good, or good evil. Here is the great mistake of many. There is no Christian right more precious than that of pronouncing just judgment upon all acts within the church. And where words or measures are wrong, it is always right to say so, on proper occasions. Craft, connivance, and concealment are the policy of another kingdom. When error is preached as the word of God, it should be denounced, at all hazards. When false tests of piety are established, they should be pointed out. When measures of injurious tendency are introduced, they should be stigmatized. And when, in the exercise of our Christian freedom, we point out and condemn such and such evils, we are not thereby sinning against the law of love. We may, from the frailty of human judgment, find a wrong verdict. We may, from the deceitful wickedness of the heart, exercise our right censoriously, unkindly, or even maliciously, but the right itself is clear, and the exercise of it should not be charged to evil motives. Hence, when some are condemned as the enemies of revivals, because they expose certain errors, and reject certain proceedings, it is not hard to see on which side charity is most wounded.

4. All proper efforts should be made for the highest advancement of Christ's kingdom. Ministers and people should daily and earnestly labor for the greatest possible increase of holy affections in believers, and for the conversion of souls, in the greatest possible numbers. If this is not laboring for a revival, we know not what is. And this statement, which none can deny, brings the question before us in its real character, and shows that among true Christians, the vexatious dispute is not between the friends and enemies of revivals, but the friends and enemies of certain measures.

From the Vermont Chronicle.

APOSTOLIC MISSIONS.

Another advantage the apostles certainly had. Those to whom they preached had never been acquainted with a merely nominal Christianity. They had not held intercourse, for ages, with nations calling themselves Christians, and learned from that intercourse to regard Christianity as a mere system of dogmas and ceremonies, different, indeed, from their own, but of no more holy influence. The Gospel did not come to them thus misrepresented beforehand. Its truths and its name were wholly new to them, and they had to gain their first ideas of its character and value from good preaching, and good specimens of living, practical Christianity. Every *Pastor* can feel the force of this consideration.

Again. To a very great extent, the Apostles were not entirely foreigners. They belonged to the same Roman Empire, which was the scene of their principal labors. The dominion, first of the Greeks, and then of the Romans, who were men of the same race, and had done much since the days of Alexander to make a great multitude of the nations *one*, in their manners and habits of thought, as well as in government. Christianity was not brought into the empire from abroad, and maintained there by an influence which had its seat, and derived its support, and received its character and direction from a foreign country. It sprung up at home, within the empire, among such men as the empire was composed of, and who were, in a sense, at home, and among fellow citizens, in all parts of the empire.—Its preachers enjoyed the advantage of being themselves a part of "the lump" which was to be "leavened," and therefore came more easily and intimately in contact with other particles of the whole mass. Other things being equal, preachers that are *of the people*, will always be most successful.—The history of all sects show it.

Nearly connected with this is another consideration. The apostles did not labor to change the habits of society, any farther than those habits were essentially unchristian. They did not labor to collect wandering savages round them into permanent settlements; to change their manner of life from savage to civilized; to introduce among them the peculiar habits in which the preachers themselves had been educated. Indeed, they scarce stopped to teach in detail a code of morals; but if they could procure a hearty reception for the first principles of Christian truth, left them to transform character gradually, till it should be brought into entire harmony with the Gospel; they themselves making a visit, or sending a messenger or a letter when they could. At first, the mind of the heathen was called only to a few simple but important points. On adopting these, and not on changing all his own habits, domestic and social, and re-modelling the whole frame-work of society, he was called to deliberate and decide. If on these points he decided aright, whatever else was necessary was sure to come, sooner or later. This was an advantage not easily attainable by modern Christians. We naturally think that every thing, in which we advantageously differ from the heathen, belongs to our character as Christians. We can scarce be made to see how much of our peculiarities is purely circumstantial, and no more essential to Christianity, than are Oriental, Chinese, or Polynesian manners. Still more difficult is it for us to separate the essential truths of Christianity, from our learned, scientific way of understanding and presenting them. We can hardly bring ourselves to suspect that the heathen can become Christians, without receiving Christianity in those forms of thought, which she has borrowed from Aristotle or Plato. Of this difficulty, so far as it relates to the mode of exhibiting divine truth, we believe that our missionaries are aware; that they labor, commendably, and with gratifying success, to overcome it; but in spite of all efforts, something of it will exist.

Once more. The Apostles did not aim directly to revolutionize the system of education where they labored. They did not plant schools, and superintend them; gather children into them, and hire teachers for them; prepare school books; investigate and fix the orthography, etymology, and syntax of previously unwritten languages; translate, print, and circulate books; still less teach agricultural, mechanic, and household arts. The idolater whom they addressed had not the learning of all these to think of, as what he must do if he became a Christian. Nor had the preacher all these things to distract his mind from preaching "Christ, and him crucified." Other similar points of difference might be mentioned, but we have not room.

We do not mean to condemn modern missions as wrong, in every point in which they differ from the apostolic. Possibly, nay, probably, they ought to differ in many things which are merely circumstantial. The state of the world, we maintain, has changed; and he who would "become all things to all men," that he might by all means save some, must change his mode of operation accordingly. It is only required of him that he teach the same Gospel, and in the same spirit.

MORAVIAN MISSIONS.

In 1731, the Count Zinzendorff being in Copenhagen, some of his domestics became acquainted with a negro called Anthony, who attracted their particular attention, as probably they had never before seen a black man. This man told them of the miseries of the slaves in the island of St. Thomas, and of the desire of some to be taught the way of salvation. The relation of this having been given to Count Zinzendorff, he was deeply affected by it, and communicated it soon to the brethren. Anthony soon after visited Herrnhut, and related the same things to the congregation; but added, that the labors of the slaves were so incessant, that they could find no time to attend to religious instruction, unless their teacher himself became a slave, for the purpose of instructing them during their daily employment.

The brethren determined that nothing should deter them from attempting the conversion of the heathen. Two young men, L. Dober and F. Leupold, resolved to go to St. Thomas, *and sell themselves as slaves*, that they might have access to the negroes, if they could obtain it in no other way; and M. Stach and F. Boenish offered to go to Greenland. This occurred within ten years from the time when they lived in caves and thickets, to escape the knife of their persecutors, and when the colony of Herrnhut consisted of only *six hundred persons*, and these mostly poor exiles, being inferior in number, and greatly so in property, to the ordinary congregations in our vicinity. This little flock, the poor of the world, but rich in faith, believing that God would "give them the kingdom," were not deterred by their poverty or the smallness of their company, but gave themselves to the Lord; and going forth after the manner and in the spirit of the primitive Christians, were the blessed instruments of publishing the name of Jesus to many savage tribes. With little of money, or without any, without interpreters, unbefriended, and depending chiefly on their own labor, under the blessing of God, for subsistence, they cheerfully encountered every difficulty which climate, barbarism, and enmity present; being fully persuaded that it is nothing with the Lord to conquer by the many or by few, and that with his blessing, "a little one would become a thousand."

Within the period of ten years, missionaries went to St. Thomas, to St. Croix, to Greenland, to Surinam, to Riode Berbice, to several Indian tribes in North America, to the negroes in South Carolina, to Lapland, to Tartary, to Algiers, to Guinea, to the Cape of Good Hope, and to Ceylon; and since that time missionaries have gone to the islands of St. Jan, Jamaica, Antigua, Barbadoes, St. Kitts, and Tobago, in the West Indies; to Paramaribo, and other places in South America; to Persia, to Egypt, to Labrador, to Tranquebar, and the Nicobar islands. In some of these places they have failed of success, whilst in others the Lord has given them an abundant harvest.

From the Vermont Chronicle.

EFFORTS TO DO GOOD

Are not always *good efforts*. Even if the motive is right, the means may be wrong. Hence, it is not always our duty to encourage, even by silent acquiescence, every effort to do good. We go even farther than this. A man may be most sincere and devoted in his purpose to do good, so that his efforts shall be, as to his own spirit in the sight of God, holy acts; and yet it may be our most solemn and imperative duty to oppose his efforts, with the whole weight of our influence, public and private. In order for this, the man must indeed be deceived, so as a sinless man could not be, but yet, so as a very sincere and devoted, though imperfect Christian may be. If you doubt this when stated in these general terms, look at some examples.

You are dangerously sick. I have a medicine, which I am confident will cure you. For the purpose of saving your life, from motives of pure benevolence, acceptable in the sight of God, I urge you to take it. A skilful physician examines the medicine, and *knows* it to be dangerous. It is his duty to endeavor to save your life; and for that purpose, he must oppose my well-meant endeavors to give you a medicine, which he knows to be dangerous.

Good men, some of the best men the world ever saw, once thought that the perfection of Christian character could be attained only in solitude. So, to become more perfectly conformed to God, they withdrew to deserts, and lived in caves. At length, monasteries were built, and men were urged to enter them for life, for the sake of becoming more holy than they otherwise could. All who are acquainted with the history of the Church know the result. Certainly, had any one seen the evil of this system at the beginning, as plainly as Luther did in later ages, it would have been his duty to oppose its progress.

Las Casas, "the good Las Casas," was grieved to see the natives of the West India Islands wasting away and becoming extinct, under the severe labors required by their Spanish masters. From pure compassion, he procured the introduction of negroes from Africa, whose constitution was more able to endure such labors. Here, from the purest motives, we doubt not, was the origin of the African slave trade. Who, that understood the subject, had there been such a one, could have been silent and innocent?

Such instances are numerous. The history of the Church is full of them. And yet we are told every day, "You must not say a word to discourage these men; for they are excellent men, and are very earnest to do good."

We are tired of such "gag-laws." When good men are doing mischief by their well-meant blunders, and we know it, we *must speak.* While we give them all due praise for their good intentions, we must testify what we do know concerning their errors. We cannot consent to look on in silence, and see every thing dear to us as men and as Christians whelmed in ruin, because the men who do it are good men, and mean it for good. Those who appear before the public to do good, must be willing to have their doings publicly discussed. They must be willing that those who think their plans, measures and doctrines bad or dangerous, should say what they think. The public must be willing for this, and bear it all without getting angry. Else, there is no liberty of the press or of speech, and no safety.

MARTYRDOM OF ST. VINCENT, A SPANISH MARTYR.

This Christian hero was a native of Saragossa, and the son of a distinguished magistrate. His learning and eloquence early introduced him to the notice of his diocesan Valerius, whose deacon he became; and as that prelate was afflicted with an impediment in speaking, on him devolved the duty of addressing the congregation from the episcopal seat. His popularity reached the ear of Dacian, who summoned both bishop and deacon before him, and who committed both, heavily fettered, to the dark dungeons of Valencia. Having passed some time in this horrible abode, with food scarcely sufficient to sustain life, both were brought again before the tyrant, who, on observing their cheerful countenances, which exhibited no marks of suffering, angrily demanded of the guards whether they had not disobeyed his commands. On hearing that his orders had been punctually performed, he artfully endeavored to seduce by an affected moderation those on whom severity had produced no visible effect. He exhorted them to comply with the decrees of the world's great masters, who insisted that the dignity of the ancient worship should be restored, and the gods worshipped every where by sacrifices.

Valerius attempted to reply, but seeing his embarrassed utterance, his young friend said:—"Father, dost thou permit me to answer this judge?" The other replied, "My son, I have long trusted thee with the office of speaking, and I leave thee now to justify the faith for which we are standing here." In a discourse of surprising energy and eloquence, the deacon then vindicated the unity of God, and the divinity of Christ, and contrasted the sublimity of the doctrines he professed with the puerile absurdities of paganism. He concluded by asserting that entreaties no less than menaces would be unable to make them guilty of idolatry.

The intrepidity of the advocate filled Dacian with fury. "Let this bishop," he exclaimed, "be removed hence; as he has disobeyed the imperial edict, he is justly exiled: but for this fellow, who to disobedience adds insult, a heavier punishment is reserved. Apply the torture, dislocate his limbs, and let him feel a rebel's punishment." The order was promptly obeyed, and Dacian had both the gratification to witness, and the barbarity to deride, the agonies of the sufferer. The latter, whose cheeks blanched not, and whose lips uttered not one word of complaint, regarding his persecutor with that calm composure which proved that his heaven was already begun, merely replied,—"I have always wished for an opportunity of proving my attachment to the religion of Christ; thou hast given it me, and I am content." Mad with rage the governor struck the executioners because they could not force a single groan from their victim. "What," exclaimed the sufferer, with the most provoking coolness, "dost thou too wish to avenge me of these brutal men?" Dacian now foamed at the mouth, and roared, rather than spoke, to them,—"Cannot you extort one cry of pain from this man, ye who have so often bent the most stubborn malefactors? Is he thus to triumph over us?" Sharper instruments were now brought, the flesh of the Christian was torn from his bones, and his whole body represented the appearance of one vast wound. For a moment even the savage Dacian was or appear ed to be softened. "Young Christian," said he, "hast thou no pity for thyself? In the flower of thine age canst thou not be persuaded to avoid a horrible death by one act of submission?" "Thy feigned sympathy," replied the other, with the same unshaken tranquillity, "affects me as little as the exquisite torments thou causest me to feel. I will not deny my Maker for thy idols of wood and stone. Thy perseverance will fail sooner than my constancy."

The victim was next laid on an iron bed, the surface of which was covered with sharp projecting points, and a slow fire placed under it. His body was pressed against the spikes, boiling liquids were poured into his wounds; his bones were crushed by blows with iron bars: in short, every species of torture was employed that hellish ingenuity could devise. Still the heroic sufferer murmured not. At length, his mangled limbs having been dashed on a bed of sharp flints, he felt that the moment of deliverance was at hand. In vain did the tyrant order him to be laid on a comfortable couch, and every effort made to restore him, that on his recovery, human ingenuity might be taxed for the invention of new torments: in a few hours he expired. His corpse was carried out to sea, and plunged into the waves: it was soon washed on shore, was found by some Christians, and secretly buried. The report of his superhuman constancy was rapidly spread throughout Christendom; and in the time of St. Augustine his festival was celebrated in every Christian place.—*Lardner's Cyclopedia.*

SUNDAY SCHOOLS.

APPENDIX

To the Seventeenth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society—being Extracts from the Reports of the several Superintendents.

(*Continued from p. 650.*)

ST. STEPHEN'S CHURCH SCHOOL.

The library books are given out every Communion Sunday to the teachers, who distribute them to their scholars, and the members of the classes make an interchange with each other every Sunday. They are thus furnished with a different book every week, as there are not sufficient books of the same kind to afford the same book to each scholar of a class. The children seek the books with much avidity, and there appears to be a great desire to avail themselves of the privilege of taking books from the library whenever the opportunity is afforded them. It is hoped the result will prove most salutary.

It is made incumbent on the respective teachers to visit all their children at least once a month. The names of the absentees are noted by the teachers each Sunday, and they are visited previous to the ensuing Sunday. We find nothing contributes more to infuse into the children a spirit of punctual attendance, than prompt and constant visiting by the teachers; and it also manifests to the parents of the scholars an interest on the part of the teachers both in the prosperity of the school, and a care for the spiritual interests of those placed under their immediate supervision, which is not felt where this duty is neglected.

Meetings are held every week for the examination of the Scripture lesson for the ensuing Sunday, for the mutual improvement of the teachers, in supplicating the Divine grace to further their labors as Sunday School instructers, and also for social conversation upon matters appertaining to Sunday School duties. A regular meeting of the teachers is held once a month to receive reports as to the condition of the school, and all matters having a bearing on its prosperity. These meetings are always opened and closed with prayer. The Rector, when present, presides, but generally the Superintendent.

DRY DOCK SCHOOL.

Of this Sunday School there cannot now be submitted a *full* report. I have thought, therefore, that in this first report it might not be improper to present, together with the statistics of the school, a brief history of its organization and of its subsequent operations.

The very great spiritual destitution of the north-eastern section of the city first attracted my attention in the month of October last. I saw there the whole district, lying between the Dry Dock and Delancey-street, and Avenue C, Pitt-street, and the East River, comprising more than *one thousand families*, with but a single Sunday School. This school belonged to the Methodists, and though large and flourishing it fell far short of supplying the actual wants of that large population. The nearest church I found to be about three-fourths of a mile distant, too remote to operate upon a people like that in the Dry Dock district, poor and ignorant of the value of religious and especially of Church privileges. I was persuaded that an Episcopal Sunday School was wanted, and resolved by the Divine blessing to open one at once. But not immediately meeting the necessary pecuniary aid I was compelled to relinquish the undertaking for the present. So that this field, white for our harvest, was left, as has been not unfrequently the case with others, to be harvested by denominations of Christians whose zeal *even finds out* the means. After waiting some weeks, and other Christians had as usual, before us, taken the ground and opened two new Sunday Schools, an individual, the effect of whose oft-repeated liberality has been felt in the Church, generously offered to sustain us in Sunday School efforts at the Dry Dock. We had now an opportunity of commencing, as is characteristic with Episcopalians, owing to the too frequent lateness of their bounty, *offensive* operations. Accordingly, about the middle of December, previous to the taking any positive steps toward opening a school, *all* the families in the district were visited by myself, and my present assistant superintendent, Mr. J. W. Brown, and consulted on the subject of an Episcopal Sunday School. It afforded us no small degree of encouragement to find within the sphere of our intended operations between thirty and forty individuals who called themselves *Episcopal*, and a very large proportion of the inhabitants of the whole district disposed to favor our undertaking. Under these circumstances our school was opened on the morning of the 19th of December, in a room hired for the purpose, in a private dwelling-house; no other could be obtained, for our dissenting brethren having gone on to the ground before us had pre-engaged the only public rooms in the neighborhood. The number of scholars assembled at our opening was 48; teachers, including superintendents, 7. In the afternoon of the same day our number of scholars was increased to 68; added also *one* teacher. The next Sunday there assembled with us more than 80 scholars, together with 9 teachers. Our private room was now found to be by far too small. In consequence, efforts were made the following week to procure a larger, and, almost contrary to expectation, were attended with a happy success. Through the good will of a Romanist a more commodious room was *gratuitously* furnished us. He said he rejoiced at our efforts, and felt happy to encourage us. But his room was a *cellar;* yet because it was the only one then to be obtained which would accommodate more children than that which we occupied, we were glad to take it, and counted it as a very encouraging circumstance. It was now truly experienced that our school had become humbled only to be very soon exalted. For it continued daily to increase in interest and numbers, till even in our *cellar* we had no more room. At this time our last report was made, which was submitted to the Society at their quarterly meeting on the evening of the 12th of February. We then reported, scholars, register number, 221; average attendance, 82; teachers, 17; communicants, 11. Now we succeeded in obtaining a still larger, and by far more convenient and comfortable room; accordingly our school was immediately removed to its present location in the *Manhattan Academy*, No. 7 Avenue D. This was, I think, a most propitious circumstance, for now as the services of the Church were regularly performed, and a sermon *read*, our school began to excite more attention and to acquire more character. Here, I think, we can discover an undoubted blessing upon our labors. In the instruction imparted by the teachers, in the books lent from the library, in that almost invaluable little publication, the Children's Magazine, in the services of the Church in which they are taught to join, and indeed in whatever pertains to their school, the children evidence an interest calculated at once to encourage us, and to assure us that God is with us. Permanent practical good will, I trust, be the result. The conversion to Christ of the young souls committed to our care and the gathering them into his Church is the *immediate* object of our labors and our prayers. Efforts are made to impress upon our teachers a lively sense of their high responsibility, and of the necessity of a high aim in all their Sunday School exertions. Is not here a fault among Sunday School teachers generally? Do they sufficiently calculate upon the power of individual Christian effort? Do they not too often measure the extent of their duties by the common estimation of the world, rather than by a just sense of the exceeding preciousness of the immortal souls of the young of their charge, for which Christ died? Should not their *immediate* conversion to Christ their Saviour be distinctly had in view by every Sunday School teacher, and be made the sole object of his exertion? O, when we can all act as becomes the disciples of our beloved Saviour, then may we indeed expect to see the pure word of God have free course and be glorified among us.

Interesting incidents which we have met relating to the Sunday School are numerous. I will mention but one or two. A short time since I called upon a family, the father of which I had, at the opening of our school, great difficulty in persuading to send his *three* little ones. He opposed religion, and therefore opposed Sunday Schools. After much conversation, with reasoning and entreaty on my part, he said, "Well, I don't know as 'twill do them any harm, if it don't do them any good; *perhaps* I will let them go, if they have a mind to, next Sunday." The children, who were by, seeing their father somewhat disposed to grant my request, at once earnestly joined in, and asked, "Let me go—let me go, Father;" the father finally said, "Well, you may go." On Sunday the children came and for some time were punctual attendants. At the end of — weeks, however, they were absent; and their absence reported to me I called to see them. On inquiry I found the cause of their absence to be a want of some articles of clothing and shoes. The father had not been able to supply them. He was a mechanic, and poor, and "it being," as he said, "hard times for money," he was out of means. Being furnished, through the benevolence of some ladies of the city, with the needed articles, I at once supplied their wants. It was soon after this I made the call in question. It was to carry a Bible, for one of the little boys had brought me word that his father had no Bible. As I went in the father met me; his little ones were around him, and clad in garments furnished them by a Sunday School teacher. He looked at them and at me, and burst into tears. I told him I had in my hand a book which rightly used was *riches* to every poor man; a Bible which I intended for him; that I wished him to read it and to pray that what he read might be blessed to his good. He took it, melted to tears by the effect of a religion which his own experience proved caused its disciples to do good. Of him we have now good hope that this gift will be to him through Christ a rich spiritual blessing.

An instance of the effect of the Sunday School upon a little boy of 12 years of age, who is connected with it, has been to us very gratifying. He came to the school one morning soon after it was opened and asked permission to attend. Of course his request was granted, and he encouraged to come. On the following Sunday, Peter (for that was his name) asked me to give him a book from which he might learn his lessons, at the same time informing me that he had none. He said his mother had no Bible in the house. After closing the Sunday School, with a Bible in my hand and in company with Peter, I called upon his mother. She was a widow—had lost her husband eight years before—and never owned a Bible. She now desired one; seemed to realize something of its importance, and promised, if I should give her one, to make a faithful use of it. The next Sunday when Peter was called upon for his lesson, he replied—"I could'nt find what you gave me, Sir;" (part of the 4th chapter of Matthew;) "I learnt here;" (opening his book and pointing to the 1st of Genesis.) And truly Peter had, thinking he *must* learn some lesson, and not knowing where in the Bible to look for the 4th of Matthew, began and learnt from Genesis. An admirable example for such Sunday School children as have frequently to say—"I don't know where the lesson is?" Peter was soon taught the Lord's Prayer, and his duty to pray. But few days since I asked him what use his mother made of her Bible? "She makes me read in it every night and morning," he replied. And do you ever pray, Peter? said I. "Yes, Sir," said he, "always when I read my Bible." Always when he reads his Bible he prays! Christians, do you thus? Last Sunday, at the close of the school, Peter came up to me, and said, "Mr. W., will you please give me some book which has in it some more prayers?" I gave to him, with his countenance brightened as I made the gift, a Book of Common Prayer; and I fully believe that Peter's sincere interest in religious knowledge will finally result in his acquisition of that degree of it which will make him wise unto salvation.

In conclusion, let me commend the Sunday School at the Dry Dock to the fostering care of this Society. Large, and its prospects flattering, it has at present no pecuniary resources. While it is in want of much—needs much to be done for it, it is unable to do but little for itself. It must therefore depend chiefly for its success at present either upon the benevolence of individual Christian friends in the city, or upon the patronage of this Society. The former it has not to whom to look; to the latter, then—to this Society must it look for that assistance which is requisite for the supply of its present wants. And shall it look in vain? Will not this Society extend to those who are now laboring, and at the sacrifice of no small degree of comfort, to carry it on, the pecuniary aid of which the school is absolutely in need? With a little money we can at the Dry Dock do much—very much—good.

COMMUNICATIONS.

For the Churchman.

THE SUNDAY SCHOOL UNION.

It is a source of regret to find that the late urgent appeal of our Union for aid, has been almost entirely disregarded. A few schools have noticed it and responded to its call, but the great number have been indifferent, or rather deaf to its cry. Perhaps the terms are too strong. It cannot be allowed that Episcopalians are *indifferent* to the claims of the Sunday School cause. At least it is not so in New-York. The recent anniversaries of their Society and that of the New-York Sunday School Union, comprising the schools of nearly all the other denominations, and even some few of the Episcopal schools, shows that we are far ahead in relative strength and prosperity. A comparison of the statistics of both institutions will give results of which we need not be ashamed, so far as numerical strength is concerned. But carry it a step further and institute a comparison between their fiscal concerns, and we must be compelled to blush for shame, especially when our General Union and the American Sunday School Union are named. The long lists of acknowledgments that appear weekly in the Sunday School Journal, for the purpose of conducting the great operations of their Society, ought to incite us to more active exertions in support of our own. But emulation apart, we have more noble reasons why we should act with vigor. To the Union the General Convention has confided the care of the religious education in our communion. At least so far as the general oversight is concerned. It is the conservator of the rising hope of our increasing Church. Having the care of the youth, of course the future destinies of our ecclesiastical body must be controlled in a great degree by the operations of the Union. It is a powerful engine, and has within itself the elements of strength. But it cannot move unless it is first put in motion. Every school-boy is acquainted with this first principle of philosophy. Yet the numerous and active friends of religious education in the Episcopal Church seem to consider their Union an exception. They seem to regard it as a self-moving machine,—an automaton,—which is first to put itself in motion, and then continue moving, without any extraneous impulse. But it will be said that *it is* in motion,—true. And how did it start? A few noble-minded individuals originated the plan,—it was sanctioned by the authorities of the Church,—a vigorous executive committee were appointed, and they have conducted its operations with very little support from other quarters. The Press has, indeed, trusted it to a considerable amount, and should this latter institution call for its balances, the Society must be crushed in a moment. But, as in the nature of things, no machine is automatical, extraneous impulse must be given to this engine, if we hope to accomplish the important objects for which it was framed. Episcopalians do not seem to be aware of this fact. If then it continues in motion, and increases its machinery so as to influence every part of our country, it must have aid,—substantial aid in money and in patronage. There is a great and increasing demand for library books suitable to the capacity of children and young persons. Many such works are published in England, (and surely we have talent in our own land sufficient to originate many more if encouragement were offered;)—these might be reprinted at a trifling cost, if we only had the means. If we do not publish such as are suitable, and agreeing with our own views, we may rest assured that others will,—not indeed, such as suit us, but such as suit themselves. The American Union already numbers some hundreds in its list of publications. Many of these contain sentiments with which we cannot agree. Others of a character verging still further from our own standard, are daily issued by individual enterprise. These, as a thing of course, will find their way into the hands of our children, unless we prevent it by previously giving them such books as agree with our own sentiments. The age is emphatically a reading one,—the demand for books is increasing,—a supply will of course follow. Now, it rests with us to say what shall be the character of this supply. Shall we supinely fold our arms, and allow a venal press to flood the country with books inculcating error in every form and shape? Or shall we endeavor to give a decided religious tone to our publications, and make them inculcate what in our view is the truth? The latter alternative is the object our Union has in view. To effect this it must receive aid,—it must be *liberally* supported. What a noble monument might the wealthy rear to their names, far more enduring than the sculptured marble, by endowing the *stereotype fund* of this institution with a few of their superfluous thousands. Such a monument would tell in characters of living light through all succeeding time. But this thought, although it *may* finally be realized, is rather visionary for present exigencies. Let another plan of a more practical sort be proposed. Suppose that every school in connexion with the Union should make its minister or superintendent a *life member*, by the payment of thirty, or what is still better, a patron, by the payment of *one hundred* dollars. This plan might be carried into execution, and be productive of immense and lasting good. But it can only be done by vigorous efforts on the part of the friends of the cause. Who then shall take the lead? Suppose the schools of New-York should arrogate this honor. They are deserving of it, since they are the largest and most prosperous of any in the country. Well then, which one shall step forward first? Cannot the next "Churchman" testify?

W. X.

For the Churchman.

CHURCH OF THE NATIVITY.

Perhaps it is known to most of the Episcopalians of this city, that a church by the above name has been regularly organized and incorporated in the Eleventh Ward. That it is known to many, has been evidenced by the very gratifying interest which they have generously taken in all the measures which have led to its accomplishment. But as such evidence has not been furnished by any considerable portion of the Episcopalians of this city, it is proposed, in the humble hope of exciting a more general interest in behalf of this new and highly interesting church, briefly to present its history and prospects.

Previous to the efforts made with a view to the present organization, the services of the Church were not celebrated in any part of the whole Eleventh Ward, with the exception of the Mission Church of the Epiphany, in its south-west part. In the immediate vicinity of our intended operations, were found more than twelve hundred families, embracing many who called themselves Episcopal. The destitution of the district was great indeed; greater than could be conceived by any who have not had experience in seeking out the ignorant and helpless poor in the obscure parts of the city. But, as a matter of encouragement, this destitution was seen to be experienced by a people not insensible, for the most part, to the blessings of religious privileges, nor prejudiced against, but only ignorant of, the Church which so eminently affords them.

A Sunday School was therefore opened on the last Sunday in December, and this may be regarded as the foundation of the present organization. For it has continued to increase in numbers, influence and usefulness, till now, when its register exhibits *three hundred and forty* as the number of scholars; and we see the community interested, and the children and teachers evidently blessed. With the Sunday School began to be *read* the daily morning and evening services of the Church, and sermons adapted to the understanding of the scholars. Every Sunday evening a third service was held, and a sermon preached by different clergymen of our Church in the city, in turn, who kindly volunteered to officiate until other provisions could be made. The congregations assembled on those evenings have regularly increased both in numbers and respectability; and so gratifying an earnestness was manifested for the establishment of a Church, as to induce those more immediately engaged, very soon to take the requisite preparatory steps. These having been taken, a meeting was held at the Manhattan Academy, No. 7 Avenue D, on Thursday evening, the 17th April, for the organization of an Episcopal Church. Two wardens and eight vestrymen were appointed, and a few days after the Church was incorporated under its chosen and organized name—"Church of the Nativity." The congregation have hitherto met for worship at the Academy room. But this has been found to be not only, by far, too small for the Sunday School, but too small and inconvenient for the Church. Measures have therefore been taken by the vestry to procure lots for the future erection of a church edifice, and for the erection of a temporary building to serve the immediate wants of the Sunday School and congregation. The plan approved by the vestry, is to procure four eligible *lots;* on one of these to erect a wood building of about 24 by 60 or 65 feet, as cheap as possible, and here to gather a congregation, which shall more at their leisure erect a church to suit their taste and wants. For funds, however, we must look to our more favored brethren, in other parts of the city. There are many in our district who will eventually contribute, and liberally no doubt, to the church, who would not be induced to enter at once into our plans. Hence, we trust that God will furnish us the supply of our immediate wants, through the pious bounty of those whom he has abundantly blessed with riches; and who, rich toward him, are glad to contribute to the immortal interests of their fellows,—to the glory of his name, in the extension of his Church.

We desire to acknowledge with gratitude the generous liberality and support which the Rev. Professor McVickar, of Columbia College, has held out to us from the commencement of our enterprise. He has furnished nearly *all* the means for the opening and advancement of the Sunday School, and has entered warmly in every plan for doing good in this destitute portion of the city.

A Member of the Church of the Nativity.

May 7, 1834.

For the Churchman.

Mr. Editor,—The following argument for the Catholic faith, though it may not be new, made so strong an impression upon my mind, that I thought, by contributing it to your paper, it would possibly be the means of strengthening the belief of some individual; or of exciting another, in heresy's thrall, to examination of this great doctrine of Christianity. St. Irenæus, who succeeded St. Photinas in the bishopric of Lyons, about the year of God 178, was born (*according to Dupin*) in A. D. 140, and was martyred A. D. 201. He was instructed in the doctrines of Christianity by St. Papias, Bishop of Hierapolis, and St. Polycarp, Bishop of Smyrna, both of whom were disciples of St. John the Apostle. In his works (edition, Oxon. fol. 1702) occur the following:—"Unitas in Trinitate, et Trinitas in Unitate agnoscitere." Again,—"Unum nos convenit profiteri Deum, cujus est in Patre, et Filio, et Sancto Spiritu notio: quæ quidem Pater et Filius et Spiritus Sanctus unius divinitatis exsistentias agnoscentes." Again,—"Non enim simplex Patris, et Filii, et Spiritus Sancti gloriæ deprædicatio salutem nobis affert; sed sana Trinitatis confessio, eorum, quæ vere religiosis piisque reposita sunt, bonorum fructum donat." p. 379. In expos. Fidei.

It is clear from these passages, that St. Irenæus believed in the doctrine of the Trinity; and therefore the question arises, From whom did he receive this doctrine, which he so clearly asserts, and which he declares necessary to salvation? He was instructed in the Christian faith by the holy men above mentioned; and observes, [Epad Florinum,] "the instructions of our youth grow with our growth, and adhere to us most strongly." In the same epistle he tells us what these instructions were; "The blessed Polycarp rehearsed his conversations with John, and others who had seen the Lord; their sayings, and what things he had heard from them respecting our Lord, his miracles, and doctrines." He adds, "These things I heard with attention, and copied them out, not on paper, but on my heart; and ever since, through the grace of God, I have retained a distinct recollection of them." Now, as it is inconsistent with the character of his instructers (as it has come down to us with all the marks of authenticity) that they should have taught any great doctrine* (and none is greater than this under consideration) which had not been imparted to them by the apostles; and as we know that St. John would have delivered to *his disciples* no principle or position which had not received the Lord's sanction, we find this doctrine originating in Divine authority; and though it *ought not* to be necessary to examine thus minutely and critically for proof of what is the eternal foundation, and the glorious head,—the beginning and the end of revelation, yet, in this age, when heresy is prevalent, every thing which may excite a spirit of examination among those who doubt or disbelieve, must be valuable.

Φιλαρχαιος.

New-England, April 27, 1834.

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* In the Ecclesiastical History of Eusebius (lib. iv. cap. xxvi.) we find the following quotation from St. Papias:—"I take no pleasure, as many do, in those who talk a great deal, but in such as teach the truth; nor in such that repeat strange precepts, but in such as relate the things delivered by the Lord for the instruction of our faith, and which proceed from the truth itself." Eusebius calls him "skilful in the Scriptures." No one of the readers of this can be ignorant of the faithful life and glorious death of the blessed St. Polycarp; and we cannot doubt that he received that "crown of life," which was promised him by our Saviour, as authentic history shows us that he was "faithful unto death."

To the Editor of the Churchman.

Mr. Editor,—On a late examination of the works of Tertullian, I met with two passages, which I am anxious to have explained, and do therefore subjoin them—hoping that some one of your learned correspondents will (through the columns of your paper) favor me with an explanation.

"Pontifex scilicet maximus, quod est Episcopus Episcoporum."—*De Pudicitia.* opp: Par: 1634—p. 715.

"Oblationes pro defunctis, pro natalitiis annua die facimus."—*De Corona.* opp: Par: 1634—p. 121.

With respect, I am, &c.,

Φιλαρχαιος.

THE CHURCHMAN.

SATURDAY, MAY 17, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION IN MAY AND JUNE.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Whitsunday, May 18, P. M., All Saints' Church, New-York; Whitsun-Tuesday, May 20, Greensburgh; 21, Phillipsburgh; 22, Tuckahoe.

Trinity Sunday, May 25, St. John's Church, Brooklyn; Wednesday, May 28, St. Peter's Church, Albany; 29, St. Paul's Church, Albany; Saturday, 31, Hudson.

First Sunday after Trinity, June 1, Catskill; Tuesday, 3, Redhook; 4, Hyde Park; 5, Poughkeepsie; 6, Lithgow.

Second Sunday after Trinity, June 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Phillipstown; Festival of St. Barnabus, 11, Peekskill; 12, Singsing.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

Bishop Brownell's Visitation.—The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes in the Diocese of Connecticut, during the month of May; for the purpose of administering the holy rite of confirmation, and performing such other Episcopal offices as may be desired.

May 18—At Kent; 20, Salisbury, 3, P. M.; 21 and 22, Sharon.

N. B.—During the Bishop's visit to Norwalk, on the 7th and 8th of May, he will be happy to meet the Clergy of the county of Fairfield, in *convocation*, with such other clergy as may find it convenient to attend. During his visit to Sharon, on the 21st and 22d of May, a similar *convocation* of the Clergy of Litchfield county will be held.

To Correspondents.—"E." on the missionary spirit, and an "Examination of Mr. Bacon's Manual for Young Church Members," are both received, but we have not yet had time to peruse them.

"A Sexagenarian" is received—but we decline inserting it, as received, for the following reasons. The question of "Old Trinity" was one of a general nature, and was not understood by the Editor to contain an allusion to any particular congregation. The reply of "A Churchman" was equally free from any such allusion. "A Sexagenarian," however, treats of the subject in reference to the usages of a particular parish. If he will discuss the matter on general principles we shall be happy to give him insertion.

Protestant Episcopal Sunday School Union.—We have been long intending to draw attention to the laudable and persevering efforts which this Society are making under great discouragements for the good of the Church. During the last year it has issued twenty-four volumes—a number greater than had been published for three years previous. These have been prepared for the press, and, by judicious alterations and additions, adapted to the use of the Church by the able and devoted Agent, the Rev. F. H. Cuming, to whose labors the Sunday School is largely indebted. Much improvement, too, is evinced in the manner in which the books are got up. The superior quality of the paper, the clear type, and the broader margin, show that the business is prosecuted with taste and enterprise. Within a short time nine of these juvenile productions, beside the excellent sermons of Rev. Mr. Whittingham, have been published, four of which have been favorably noticed in the Episcopal Recorder and Gospel Messenger—and of which, the five others, just out, will, we have no doubt, prove equally acceptable. Most of these are reprints of approved works—such as are popular, and have received the sanction of our bishops, and others whose opinion is entitled to confidence. One of them is an original work by a lady of this city, and is highly spoken of.

In connexion with this the effort which has been recently made to resuscitate the Family Visiter deserves honorable mention. We understand that the names of about four hundred subscribers have been received—a number too small to warrant the immediate commencement of the work, but large enough to encourage its friends to prosecute their efforts in its favor. It is hoped that the clergy will interest their congregations in the attempt.

While such promising measures are in operation we are sorry to say that, in a pecuniary point of view, the prospects of the Society are discouraging—so much so indeed, that, as we are assured by those who best know its concerns, the Executive Committee, at their next meeting, will probably be under the necessity of reducing its operations. It is matter of great surprise that this Institution—second in importance to none—receives so little encouragement. It is designed to embrace within its influence the whole Episcopal Church in the United States, and yet we should be sorry to see any Diocesan Society so cramped in its operations. We wish the clergy would interest themselves more in making its merits known. We should then hear of more frequent and liberal donations from individuals. Such donations during the past year have amounted to forty dollars. Why are there not more ministers among the life members and patrons of the Society?

Sunday Schools.—We learn from the agent of the General Union, that the following Schools have become Auxiliary to the General Protestant Episcopal Sunday School Union, viz. The Sunday School of St. Mark's Church, Malone, Franklin Co.; and the Sunday School of Trinity Church, Cleaveland, Ohio.

St. Luke's School.—We have been requested to call the attention of our readers to this School, and do so with greater pleasure, because we feel that we may do so with safety. The School is under the auspices of the Rector of St. Luke's, the Rev. Mr. Whittingham, whose name is a guarantee for its being established on sound principles, and with the best prospect of usefulness. The pleasure of a personal acquaintance with its classical teacher, Mr. John O'Sullivan, as well as some knowledge of his labors at Columbia College, enables us to speak with confidence of his abilities, both as a scholar and a teacher. We refer the reader for other particulars to the advertisement in another column, and to all those connected with the institution offer our best wishes for its success.

Ordination Vows.—It is thought that too much stress is laid by some on the importance of preserving ordination vows inviolate. But is this possible? Are any vows more solemn? Or are there any from the violation of which greater evil is to be apprehended? We may see from the extract below the dangers that result from trifling with them.

"Now this trifling with ordination vows, and the disposition to persevere in it, both by those who through their negligence *first* let in, and still *wink* at, the evil, and by those who seem determined to perpetuate it at all hazards, has, in my candid opinion, accumulated a vast amount of guilt, and is one most prominent cause of those evils and distresses now agitating the Presbyterian Church. Look over our Church in her length and breadth, enter into our sessions, presbyteries, synods, and assemblies, and constantly keep in view the vows resting on the members of those courts, and who would expect to see such art, cunning, detraction, and compromise, as have obtained in those places, where, in other and better days, 'they were with one accord in one place?' Are these the men that have been set apart to sacred offices, in the name, and by the authority of the Lord Jesus Christ, and have taken on them vows sufficiently weighty to make an angel of heaven tremble? And now in view of these things, we need very little prophetic vision to foresee that there must soon be, either a prostration in the dust of humility and self-abasement, at the foot of the cross of Christ, or a scattering of the Presbyterian Church to the four winds, by Him who, in the days of John, held 'in his hand the seven stars and the seven golden candlesticks.'"

Archbishop Whately.—We have been favored with the perusal of a letter of Archbishop Whately to a friend in this city, who has politely permitted us to gratify our readers with an extract. His correspondent well remarked that it sets his character in a light which reminds one of Bishop Hobart, and may be a means of dispelling in part the prejudice which he shares in common with many others of the wise and good.

"Your last letter reached me not long after I had despatched one to you. Your advocacy of a theological seminary could not have found one more disposed to sympathize with your zeal, as I am engaged in the very same scheme myself. I have long felt, in common with many of the most discerning members of our Church, how very imperfect as a professional education is that which our clergy receive, except so far as their own unaided efforts and the good fortune of having kind and judicious advisers in their studies, may happen in any case to supply the deficiency.

I have prevailed on Government to give—at least to promise—a building, which may be rendered fit for lecture-rooms and studies for professors, and which adjoins an endowed public library; which library I hope to get legally consolidated with the proposed divinity college.

I shall also need the sanction of an act of Parliament to enable me to alienate for the endowment of this college some of the lands of the See of Dublin. And for the rest of the needful I shall *beg*, most extensively and importunately; making up my mind at the same time to endure not a little of the scorn, obloquy and misrepresentation which envy and party-spirit engenders. But to '*overcome* evil with good' is an exhortation which often occurs to me, as one that becomes more and more striking, the more earnestly and steadily we labor to conform to it. Beyond all human calculation is the power displayed, of truth, in wearing out falsehood,—and benevolence, malice,—and good, universally, evil, if we do but persevere undismayed. The raging sea of troubles into which I was launched a little more than two years ago—such as I could not adequately describe to you in less than a volume—fills me, as I look back on it, with awe and astonishment, as well as gratitude. Not that I have by any means yet got into smooth water; but I have surmounted so many and seemingly insuperable difficulties, and quelled so many hostile prejudices, that I cherish a hope I may be blessed in my further efforts to do something effectual against the many and great dangers and evils with which we are now surrounded. Very much the greater part of my task remains before me; and but a third part of the ordinary full life of man, if I reach that, is to come. But the greatest things, in point of importance, are often less difficult of accomplishment than less ones, at the beginning. Almost all who have risen from small means to great wealth, have found more difficulty in amassing the first few hundreds, than many thousands afterward.

But nothing would have tempted me to enter on a task of such disheartening difficulty, except the thought of serving a Master, with whom, alone, the effort is equally accepted, whether successful or not. What constitutes a reward to many men in high station,—precedence—title—power—state—publicity—to me are so far from compensating for the sacrifice of quiet retirement, that they are an additional burden to me. My own proper enjoyments are in giving myself up, along with a few intimate friends, to a quiet absorption in some philosophical speculation, and in laying out my own shrubberies."

Eloquent Extract.—We ventured, on a recent occasion, to express an opinion in opposition to higher authority, on the merits of Dr. Channing's style. We may now be permitted to fortify our opinion by the following extract which we find in the New-York American, from the Review of the Life and Writings of Fenelon.

The common idea is, that overwhelming emotions, the more they are experienced, can the more effectually be described. We have one strong presumption against this doctrine. Tradition leads us to believe, that Shakspeare, though he painted so faithfully and fearfully the storms of passion was a calm and cheerful man. The passions are too engrossed by their objects to meditate on themselves; and none are more ignorant of their growth and subtle workings than their own victims. Nothing reveals to us the secrets of our own soul like religion; and in disclosing to us, in ourselves, the tendency of passion to absorb every energy, and to spread its hues over every thought, it gives us a key to all souls; for in all, human nature is essentially one, having the same spiritual elements, and the same grand features. No man, it is believed, understands the wild and irregular motions of the mind, like him in whom a principle of divine order has begun to establish peace. No man knows the horror of thick darkness which gathers over the slaves of vehement passions, like him who is rising into the light and liberty of virtue. There is indeed a selfish shrewdness, which is thought to give a peculiar and deep insight into human nature. But the knowledge, of which it boasts, is partial, distorted, and vulgar, and wholly unfit for the purposes of literature. We value it little. We believe, that no qualification avails so much to a knowledge of human nature in all its forms, in its good and evil manifestations, as that enlightened celestial charity, which religion alone inspires; for this establishes sympathies between us and all men, and thus makes them intelligible to us. A man imbued with this spirit, alone contemplates vice, as it really exists, and as it ought always to be described. In the most depraved fellow beings he sees partakers of his own nature. Amid the terrible ravages of the passions, he sees conscience, though prostrate, not destroyed, nor wholly powerless. He sees the proofs of an unextinguished moral life, in inward struggles, in occasional relentings, in sighings for lost innocence, in reviving throbs of early affections, in the sophistry by which the guilty mind would become reconciled to itself, in remorse, in anxious forebodings, in despair, perhaps in studied recklessness and cherished self-forgetfulness. These conflicts between the passions and the moral nature are the most interesting subjects in the branch of literature to which we refer, and we believe that to portray them with truth and power, the man of genius can find in nothing such effectual aid, as in the development of the moral and religious principles in his own breast. *Genius, intellect*, imagination, taste, and sensibility, must all be baptized into religion, or they will never know, and never make known, their real glory and immortal power.

Philosophy of Religion.—Under this head we insert another extract from "Remarks on Mr. Norton's Statement of Reasons"—a pamphlet for which we lately bespoke the favorable regards of our readers. The present extract is one of the valuable notes with which the pamphlet is enriched, and displays much acuteness and learning. The author is understood to be the Rev. Thos. W. Coit of Cambridge.

The Remains of Dr. Wharton.—We have received a copy of this work, but not in time to prepare a notice of it for the paper. It consists of two volumes, and comes out in very handsome style. The work is edited by the Rt. Rev. G. W. Doane, D. D., and the profits arising from the sale of it are to go to the establishment of a scholarship in the General Theological Seminary of the Church.

A copy of Dr. Henshaw's edition of Sheridan has been also received, and we shall endeavor to present a notice of it in our next.

Episcopacy Tested by Scripture.—We commence in the present number the publication of a defence (from the Protestant Episcopalian) of this valuable Tract against the Review of it in a late number of the Christian Spectator. We had hoped to be able to give some account of the review, and offer a few remarks on the reply to it, but have been disappointed. The controversy has been conducted on both sides with great ability and a most liberal spirit. We much doubt whether it is yet finished.

Western Christian Advocate is the title of a new paper devoted to the interests of religion in the Methodist connexion, and published at Cincinnati. We have received the first number, which both in its matter and appearance is highly creditable.

Harriet Chapel.—But for an accident, for which the Editor is not accountable, the following notice would have appeared at a much earlier date. It records an instance of judicious liberality gratifying to every intelligent mind as well as every Churchman. As manufactories increase in this country the operatives become a large and important class of citizens, for whose moral culture too much solicitude cannot be felt. They are in many respects a peculiar class, exposed to peculiar temptations, and requiring peculiar efforts in their behalf. What can be more delightful to the traveller, as he visits the large factories in various parts of our country, than to find in a chapel or similar building, an intimation that the religious wants of the laboring class are not forgotten? We could name more than one place where the morals of a large population might, in all probability, be much improved by stated religious services among the operatives of some neighboring factories. We sincerely hope that the example of Mr. Brien will find many imitators.

"Harriet Chapel, near Cotoctin Furnace, Frederick county, Maryland, erected by John Brien, Esq., for the benefit of the operatives in his employ, was consecrated on the 25th of October, 1833, to the service of Almighty God, according to the forms of the Protestant Episcopal Church, by the Rt. Rev. Bishop Stone. The building contains about two hundred sittings."

Sacred Music.—It is known to most of our readers that a society was formed, some time since, by the cooperation of nearly all the Episcopal churches in this city, for the improvement of Sunday School scholars and the young generally in sacred music. We had lately occasion to notice an excellent elementary work of Mr. Dingley, the teacher in employ of the society, as one evidence of its usefulness. From the advertisement in another column, the reader will see that an exhibition is to take place on Thursday evening, the 22d inst., at Christ Church, Anthony-street. We hope this meeting will be attended; and, from what we have heard, have no doubt that it will tend to raise the society still higher in the estimation of the Episcopal public. It is expected that two hundred and fifty scholars, embracing a portion, it is believed, of every Episcopal congregation in the city, will be present to be examined, and unite in the celebration.

A NEW CHURCH.

At a meeting of the inhabitants of Whitehall, in the county of Washington, attached to the doctrine and worship of the Protestant Episcopal Church, duly warned and holden according to law, on Monday, 21st of April, after service and a sermon by the Rev. Moor Bingham, of Hampton, the Rev. R. Hubbard, of Granville, was called to the chair, and D. S. Wright chosen Secretary.

Resolved, That it is expedient now to proceed to incorporate an Episcopal Church in this place; and accordingly Warren F. Hitchcock and John E. Newcomb were chosen wardens, and Melancthon Wheeler, Cephas Smith, John H. McNeal, Samuel T. Jillson, Samuel T. Jillson, 2d, Silas Richmond, Leman Barns, and Charles Whiting, vestrymen.

The name taken is "St. Paul's Church, Whitehall," and Tuesday in Easter week the day fixed upon for their annual elections.

Though our number is small, and we have many difficulties to struggle against, we hope not to despise the day of small things. Conscious to ourselves that we have associated for the best of purposes, and in the best of causes, we confidently look up to God for his blessing upon this our feeble beginning, praying that the great Head of the Church may take us under his care and protection; and to his ministers we raise the cry, "Come over to Macedonia, and help us."

INTELLIGENCE.

Episcopal Acts—*By Bishop Onderdonk, on Long Island.*—Tuesday, May 6, in Caroline Church, Setauket, confirmed 6.

Saturday, May 10, in St. George's Church, Hempstead, confirmed 9.

Sunday after Ascension, May 11, in Grace Church, Jamaica, confirmed 15.

The Rev. Dr. Wainwright, of Trinity Church, has been invited to preach the Anniversary Sermon before the "Ancient and Honorable Artillery," at their next celebration.—*Boston Transcript.*

A bill to admit Dissenters into Cambridge College, has been introduced into the Commons, and, as it has been supported by Ministers, will be carried. It originated with the Presbyterians.

Indian Territory.—From Rev. Isaac McCoy, who was in this city on Tuesday, we learn that the settlement of the Indians on the West of the Mississippi is gradually progressing, and though there are many obstacles in the way, yet there is a fair prospect that the confederate tribes soon will enjoy a territorial government under the United States, and a representation in Congress. It is expected that the Committee on Indian affairs in the Senate will bring forward a bill of that kind immediately. Missionaries and school teachers are needed in various tribes.—*Moral Lyceum.*

Indian Relics.—Some day last week, at the Cabot Factory in this town, the workmen in digging the earth on the margin of Chicopee river, for the purpose of laying the foundation of a new building, discovered six Indian skeletons. They were buried some feet beneath the surface, and were near each other, arranged in a line, and in a sitting posture. Nothing was found but the bones of the skeletons; and when these were disturbed, they immediately separated, and in some instances at a touch, returned to their original dust; so that they probably have been deposited there for centuries. One of the skeletons, by its height and the dimensions of the bones, indicated that it was the skeleton of a being who belonged to no puny race; perhaps also the chief of a tribe, *primus interpares.* The spot on the bank of the river, where the bones were found, it is supposed, was one of the burial places of the Indians. It is evident from the numerous Indian remains which have been found in the region bordering on the Chicopee river, and the Indian names which many of its localities still retain, such as *Skipmuck, Skenunkanunk*, &c. that this was a favorite abode and place of resort with the aborigines—it being probably selected principally on account of its advantages as fishing ground.—*Springfield Gazette.*

Original Anecdote of the late Rev. Robert Hall, M. A.—One Saturday evening, as this distinguished individual was preparing himself to discharge the professional duties of the approaching Sunday, a young man, a member of his congregation, who was eloquence-struck, (like too many in our day, who have never learned to think before they speak,) called at his house, and wished to speak with Mr. Hall. Upon being told that Mr. Hall was in his study deeply engaged, he said that, "His business was urgent, and that he must see him." He was admitted into the study, where he stated to Mr. H. "That he thought he had a talent for public speaking; that he did not wish to hide his talent in a napkin; and that he wished to devote it wholly to the Christian ministry." After Mr. Hall had briefly examined him as to his thinking powers and information, he said, "Go home young man, your talent will not need a napkin; the smallest pocket handkerchief in the house will be sufficiently large for it."

Apostolic Powers of Modern Times.—The following extraordinary document, bearing date at Cilmbolton, has been issued: "Take notice! Inasmuch as priests or elders of the Apostolic Church, at the time of their ordination, are required by the Bishop to promise that they will administer the discipline of Christ as the church has received the same, but which they have been hitherto prevented by the intermeddling of Lay Judges, the minister of this parish (unless by any unwarrantable and rebukable interference with the conscientious discharge of his duties he is compelled)—1. Will not in future church any woman who is not an usual attendant at the Holy Communion. 2. Will not bury in the customary manner by taking into church, or in any way acknowledging as a brother or sister in Christ, an adult person dying without having been an usual attendant on the same. 3. Will not christen the children of parents neither of whom is a communicant, unless all the sponsors are such. 4. If any persons have absented themselves from the communion from Christmas to Trinity Sunday inclusive, without good cause, he will not readmit them without leave to do so given expressly by the bishop. 5. Will not, as far as he is personally concerned, object to Dissenting ministers burying their own communicants in the churchyard. 6. It is not intended hereby to force improper persons to come to the communion, because such as disregard the most necessary ordinances of the church, the very token of membership, can have no just reason for wishing or expecting its other services to be thrown away upon them. Persons not fit to receive the sacrament are not fit to die."—*Philadelphian.*

CHURCHMAN'S ALMANAC

FOR 1835.

This repository of information on *the present state of the Church and her various institutions*, will be published at the Protestant Episcopal Press early in July, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those contained in the last almanac, arrangements have been made to furnish, in this number, much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞ The terms are! Four Dollars per hundred copies.

Persons ordering fifteen hundred copies for any one diocese or district of country shall, if they wish it, be furnished with the *astronomical and other calculations*, (concerning eclipses, the moon's changes, the rising and setting of the sun, and the equation of time,) adapted to the latitude and longitude of *any place designated* by the persons giving the order. Items of *local information* also, in regard to the Church in such diocese or district of country, shall be given, if the requisite documents for collecting the information be furnished in time.

JUST PUBLISHED,

Price $2 50. 2 Vols.

THE REMAINS OF THE REV. CHARLES HENRY WHARTON, D. D., with a Memoir of his Life, by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey, for sale at the New-York Protestant Episcopal Press, 46 Lumber-street.

NOTICE.

A general meeting of Episcopalians will be held in Christ Church, on Thursday evening, the 22d inst., at half-past seven o'clock.

This meeting is called by the Executive Committee appointed in October last, to superintend a course of free instruction in sacred music. Upon this occasion the report of the proceedings of that Committee for the last six months will be read; a large number of the juvenile singing class will be present, by whom the Committee will endeavor to show how far they have succeeded in accomplishing the wishes of their constituents.

In the course of the evening an appeal will be made to the audience, to relieve the Committee from present debt, and to enable them to continue the instruction for six months longer.

☞ If the weather should be unfavorable, the meeting will take place the next fair evening.

Thomas Browning, *Chairman.*

Pierre E. F. McDonald, *Secretary.*

New-York, May 14, 1834.

NOTICE.

Superintendents of Sunday Schools who have not called for their copies of the Annual Report of the New-York Protestant Episcopal Sunday School Society, are requested to do so as soon as convenient, at the office of the General Sunday School Union, 46 Lumber-street.

Calendar.

MAY.

18.—Whitsunday.
19.—Monday in Whitsun-Week.
20.—Tuesday in Whitsun-Week.
21, 23, 24.—Ember Days.
25.—Trinity Sunday.

JUNE.

1.—1st Sunday after Trinity.
8.—2d Sunday after Trinity.
11.—St. Barnabas.
15.—3d Sunday after Trinity.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums, viz.

1834.		
May 14.	From a collection made in St. John's Chapel, New-York, by the Rev. Henry Anthon, D. D.,	$82 31
" "	A donation from J. Le Roy, Esq., of Le Roy, Genesee Co., N. Y.,	10 00
" "	From a collection made in St. John's Church, Mount Morris, Livingston Co., by the Rev. Thomas Meachem, by the hands of Mr. D. A. Miller,	6 00
" "	From W. M. Davis, of the Auxiliary Tract Society of St. Paul's Church, Syracuse, to constitute their minister, the Rev. Palmer Dyer, a life member of the Protestant Episcopal Tract Society, by the hands of Mr. Deming,	10 00
		$108 31

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

Three New Tracts.—No. 69, The Three-fold Ministry; No. 70, The Sailor's Religion; No. 72, Address to Parents; are just published. Those Subscribers who have not received them are respectfully invited to call at the Depository, 46 Lumber-street, where they are ready for delivery. Donations and Subscriptions will be thankfully received at the same place, and by the Treasurer as above.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *thirty dollars* from the Female Sunday School Society of St. Peter's Church, Philadelphia, to be placed to the credit of the Sunday School of said Church.

Floyd Smith,
May 14, 1834. No. 12 Maiden-lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 15th, from the following persons, viz.:—

E. G. Talmadge—Postmaster, Portsmouth, N. H.—T. H. Jackson—Postmaster, Phelps—John F. Ernst—Rev. J. Keeler—Postmaster, West Galway Church—Charles Beach—Postmaster, Hartford, 3—Reuben T. Thom—F. J. Huntington, *with remit.*—Postmaster, Lansingburgh—Wm. Stavely.

Received by the General Protestant Episcopal Sunday School Union.

S. Babcock, New-Haven—Rev. N. H. Adams, Unadilla, *with remit.*—George, Latimer & Co., Philadelphia, 2—St. James' Church Sunday School, Murray, Pa.—B. Goodrit, Postmaster, Clapperville—Treasurer of Female Sunday School Society of St. Peter's Church, Philadelphia, *with remit.*—Rev. H. Croswell, New-Haven—Rev. R. T. Tucker, Bermuda, *with remit.*

Just published, ANSWER TO A REVIEW (in the Quarterly Christian Spectator) of "Episcopacy Tested by Scripture." Price 12½ cents. For sale at the New-York Protestant Episcopal Press, 46 Lumber-street.

Also for sale, published by the New-York Protestant Episcopal Tract Society, "*Episcopacy Tested by Scripture.*" Price 5 cents.

And *The Authority of a Three-fold Ministry in the Church*, Bishops, Priests, and Deacons; proved from the New Testament. By William Hey, F. R. S. Price 2 cents.

MORE NEW SUNDAY SCHOOL BOOKS.

Just published and for sale at the Depository of the General Protestant Episcopal Sunday School Union,—

The Translation of Elijah.
Remembrances of Scotland.

In Press and *soon* to be published,

The Morning Improved.
Companion to the Bible, with *Questions*, adapting it to Sunday School and Bible Classes, and all Seminaries of Learning where any attention is paid to sacred studies.

ST. LUKE'S SCHOOLS,

In the spacious and airy Building, corner of Grove and Hudson streets, New-York.

These Schools are now in complete operation. The Female Department under Miss H. M. Phelps, as Principal. The Male Department under Mr. J. O'Sullivan, Principal of the Classical, and Mr. John Flint of the English, aided by competent assistants.

Scholars in the Classical Department are thoroughly prepared for entrance on a collegiate course, beside which the schools are particularly designed to afford youth of both sexes an opportunity of acquiring a thorough practical education, embracing a full English course, with the Mathematics, and the ancient and modern Languages, Drawing, Painting, &c.

The Schools are kept separate and distinct, and have separate entrances.

Terms of tuition varying according to the studies, from $5 to $15.

Board, if required, may be had in the vicinity of the schools at Greenwich, a pleasant and healthy location on the Hudson River.

For particulars apply to the teachers at the buildings, or either of the following trustees.

C. C. Moore,
William H. Beare,
William H. Bell,
T. B. Bleecker,
D. A. Cushman,
Benjamin B. Howell,
Charles Keeler,
Dr. Charles A. Lee,
A. B. McDonald,
John Richardson,
Henry Ritter,
C. N. S. Rowland,
John R. Satterlee,
Henry I. Seaman,
Dr. James Stewart,
Robert Strong,
Edward D. West,
Timothy Whittemore,
Peter Ritter,
Edward Roome,
Wm. E. Wilmerding,
Reuben Wescot.

May 17. 9—tf.

PRIVATE TUITION.

The Rev. Robert W. Harris is prepared to receive into his family *twelve* pupils, of whose English and Classical education, preparatory to their admission into College, he will take charge. His situation at Whiteplains, Westchester county, N. Y., is remarkably healthy, and his arrangements for the accommodation of scholars such as will meet the wishes of the most anxious parent.

Parents, who may be disposed to intrust their children to his care, are assured, that every attention will be paid, as well to their religious instruction and moral deportment, as to their advancement in human learning.

Whiteplains is distant twenty-six miles from the city, with which there is a daily communication by a line of stages.

Terms.—$200 per annum, inclusive of every expense of board and tuition, and payable quarterly in advance. Each pupil to furnish his own cot, bedding, &c., as at other schools.

Any additional information, if desired, may be obtained on application by letter to Mr. H., or by inquiry of Swords, Stanford & Co., No. 152 Broadway.

References.—Rt. Rev. B. T. Onderdonk, D. D., Rev. J. M. Wainwright, D. D., Rev. William Berrian, D. D., Professor J. McVickar, D. D., Rev. William Creighton, D. D., Professor N. F. Moore, LL. D.

March 26.

TO LET,

Pew No. 45, in the south aisle of St. Paul's Chapel. Inquire of Wm. A. Hardenbrook, 406 Hudson-street.

April 26, 1834. tf.

From the Dublin Christian Herald.

Signs of the Times.

When from scatter'd lands afar	Matt. xxiv. 6–8.
Speeds the voice of rumor'd war;	Luke xxi. 25.
Nations in tumultuous pride,	Hag. ii. 7.
Heaved like ocean's roaring tide.	Heb. xii. 26–29.
When the solar splendors fail,	Matt. xxiv. 29.
And the crescent waxeth pale,	Rev. xvi. 12.
And the powers that star-like reign,	Matt. xxiv. 29.
Sink dishonor'd to the plain.	Joel ii. 10, 31.
World! do thou the signal dread,	Luke xxi. 26, 33.
We exalt the drooping head,	—— —— 27, 28.
We uplift the expectant eye,	Eph. i. 14.
Our redemption draweth nigh.	Rom. viii. 19, 23.
When the fig-tree shoots appear,	Matt. xxiv. 22, 23.
Men behold their summer near;	Luke xxi. 29, 31.
When the hearts of rebels fail,	Isa. lix. 18, 19.
We the coming conqueror hail.	Rev. xix. 11, 16.
Bridegroom of the weeping spouse,	—— —— 7, 8.
Listen to her longing vows,	—— vi. 10.
Listen to her widow'd moan,	Luke xviii. 3, 7, 8.
Listen to creation's groan!	Rom. viii. 22, 23.
Bid, O bid thy trumpet sound,	1 Thes. iv. 16.
Gather thine elect around,	Matt. xxiv. 31.
Gird with saints thy flaming car,	Jude 14.
Summon them from climes afar,	Isa. xxiv. 13–15.
Call them from life's cheerless gloom,	Matt. xxiv. 40, 41.
Call them from the marble tomb,	Rev. xx. 4–6.
From the grass-grown village grave,	Luke xiv. 14.
From the deep devolving wave,	Ps. xlix. 14, 15.
From the whirlwind and the flame,	1 Thes. iv. 17.
Mighty Head thy members claim!	Col. i. 15.
Where are they whose proud disdain	Luke xix. 12, 27.
Scorn'd to brook Messiah's reign?	Matt. xiii. 41, 42.
Lo! in waves of sulphurous fire,	Luke xvii. 27, 30.
Now they taste his tardy ire,	Rev. xix. 20, 21.
Fetter'd till the appointed day,	—— xviii. 3, 8, 9.
When the world shall pass away.	2 Pet. ii. 9.
Quell'd are all thy foes, O Lord,	Rev. xix. 15, 21.
Sheath again the dreadful sword,	Ps. cx. 5, 7.
Where the cross of anguish stood,	Isa. liii. 3, 5, 12.
Where thy life distill'd in blood,	Mark xv. 27.
Where they mock'd thy dying groan,	—— —— 29.
King of nations! plant thy throne.	Isa. xxiv. 23.
Send thy law from Zion forth,	Zech. viii. 3.
Speeding o'er the willing earth;	Dan. ii. 35, 44.
Earth whose Sabbath glories rise,	Isa. xl. 1, 9.
Crown'd with more than paradise.	Ps. lxxxvii. 6.
Sacred be the impending veil!!	1 Cor. xiii. 12.
Mortal sense and thought must fail!	1 John iii. 2.
Yet the awful hour is nigh,	Luke xxi. 31, 35.
We shall see thee, eye to eye.	Rev. xvii.
Be our souls in peace possest	2 Thes. iii. 5.
While we seek thy promised rest,	Heb. iv. 9.
And from every heart and home	2 Tim. iv. 8.
Breathe the prayer, O Jesus, come!	Rev. xxii. 20.
Haste to set the captive free,	Isa. xlix. 9.
All creation groans for thee.	Rom. viii. 19.

DOCTRINAL.

From the Protestant Episcopalian.

ANSWER TO A REVIEW

(In the Quarterly Christian Spectator,)

OF "EPISCOPACY TESTED BY SCRIPTURE."

Our readers will recollect that at various periods since this tract first appeared, now more than three years ago, we have reminded all concerned that it had not been answered. At length, however, a champion appears, to take up the gauntlet thrown down, and do battle for—really we cannot say *for* what—but *against* the claims of Episcopacy. He advances to the field with the courtesy of a perfect knight, saying so many civil things of his opponent, that we regret that the withholding of his name deprives us of the opportunity of being personally courteous in return. This, however, we can see, though his armor is closed, and this we say with unfeigned gratification, that he is a gentleman of elevated feelings and honorable principles.

And now to the discussion. The reviewer has fixed upon one point in the line of argument in the tract, and on *it* directed his main attack. Our reply must, of course, correspond. First, however, we offer some preliminary observations.

Because the author of the tract* rested the claims of Episcopacy finally on Scripture—because he fills a high office in the Church—and because the tract is issued by so prominent an Episcopal institution as the "Press," the reviewer seems to think that Episcopalians are now to abandon all arguments not drawn directly from the holy volume. Not at all. The author of the tract, in his sermon at the consecration of the four bishops in October, 1832, advocated Episcopacy, besides on other grounds, on that of there being several grades of office in the priesthoods of all religions, false as well as true, and in all civil magistracies and other official structures,—and, in his late charge, he adverted to the evidence in its favor contained in the fathers. And the "Press," at the time it issued the tract, issued also with it, in the "Works on Episcopacy," those of Dr. Bowden and Dr. Cooke, which embrace the argument at large. There is no reason, therefore, for thinking, that, however a single writer may use selected arguments in a single publication, either he or other Episcopalians will (or should) narrow the ground they have usually occupied. The fathers are consulted on this subject because the fabric of the ministry which they describe forms a historical basis for interpreting Scripture. And general practice, in regard to distinct grades among officers, throws a heavier burden of disproof on those whose interpretations are adverse to Episcopacy: this latter topic we shall again notice before we close.

The reviewer thinks that, in discussing the exclusive claims of Episcopacy, "the *burden of proof* lies wholly on its friends." But the correctness of this assertion depends on the sense in which the phrase "burden of proof" is taken. In a loose way, it may be said that the burden of proof so far lies on him who advances a proposition, i. e. on him who happens to make the first assertion in any given discussion, as that he must adduce arguments for his opponents to reply to; and it is sometimes one of the arts of controvertists to *manœuvre* upon this rule. But the rule is only technical: it may further an orderly discussion, but it does nothing more toward the development of truth. We suppose the reviewer to mean this sense of the phrase, as he speaks of nothing more than the "specific assertion" of the tract—but, in this sense, the tract fulfilled its duty, in giving proofs. The "burden of proof" has, however, a meaning far more important. It is the opposite of the "presumptive argument." In some cases, the presumptive argument is clear, and it holds its ground till disproved; and in such a controversy, the burden of proof is a burden indeed. In other cases, it is doubtful on which side the presumptive argument lies, and then it is a waste of time to talk about the burden of proof. Does the reviewer think that the presumptive argument is *clearly* against the exclusive claims of Episcopacy? Let him go to Ignatius, in the age next the apostolic, and read about the "bishop, presbyters, and deacons"—he puts on such language a Presbyterian construction—while Episcopalians put on it theirs; does this give him a clear presumption? does it throw the burden of proof on us? Let him go to the period when the Reformation began—then, all the Christian world was Episcopal—he excepts, though we do not, the Waldenses; does this grand fact give a presumption against Episcopacy? Let him, again, look on Christendom now, and estimate the majority of Episcopalians as he pleases—a vast majority it is, by any estimate; does he find, in such a state of things, any clear consideration that throws the burden of proof on the exclusive advocates of the Episcopal ministry? We judge not. We rather think it would be not difficult to show that this "burden," so far as these topics may be allowed to decide it, lies upon the impugners of Episcopacy. We therefore most respectfully suggest to the reviewer, that it *probably* lies—on a *minority* in controversy with a majority, i. e. on non-episcopalians—on those who *left* Episcopacy at the Reformation—on those who, to *make* Ignatius interpret the Scriptures relating to the ministry as they do, adduce, not fact or evidence, or even the historical chain of proof, but merely *their own* interpretation of those Scriptures, as the key to Ignatius.

We were much pleased to find the reviewer agreeing, in the main at least, to the exclusion of extraneous arguments from this controversy, as proposed and largely insisted on in the tract —"To most of the observations under these several heads, we give our hearty assent." Yet such is human forgetfulness, in even the best of men, that he strays once or oftener, into every one of these extraneous or inconclusive arguments—as a few exemplifications, under the heads given in the tract, will show.—1. The notion that Episcopacy is adverse to civil *freedom*, is extraneous and irrelevant: does the reviewer "assent" to excluding this notion? He says, "If the New Testament had been the only authority appealed to in other times, Episcopacy would long since have . . . . sunk away with *other dynasties and dominations* from the notice of mankind."—2. Another extraneous argument is the accusation that Episcopalians are not *pious* enough: does the reviewer "assent" to putting this imputation out of view? He says of Episcopacy, in certain former periods, "Even as a part of the Protestant religion, it has brought 'a numb, a chill *stupidity of soul*, an inactive *blindness of mind* upon the people, by its leaden doctrine;' we cannot forget 'the *frozen* captivity' of the Church, 'in the bondage of prelates.'" 3. That the *external* appointments of Christianity are of inferior moment, is, argues the tract, another irrelevant matter: does the Reviewer "assent" to having this plea set aside? He says, "We regard it as a matter of very little moment *in what particular Church* the spirit is prepared for its eternal rest."—4. That some Episcopalians *unchurch* the non-episcopal denominations is an extraneous argument: does the reviewer "assent" to keeping it out of the discussion? He says, "Whether their arguments . . . . . are such as to render appropriate the description of all people but the members of Episcopal Churches, as left to 'the *uncovenanted mercies* of God,' whether they are such as to prompt, legitimately, . . . to the modest use of the term 'the Church,' with an exclusive reference *to themselves*,† must now be left to the judgment of our readers."—5. Referring to authorities, on either side, who are thought to have *contradicted themselves*, is, according to the tract, irrelevant, extraneous, and even futile: does the reviewer "assent?" He adduces the opinions of Cranmer, concerning "the original identity of bishops and presbyters," and that neither "consecration nor any other solemnity," is essential to make a minister of Christ; while yet Cranmer sanctioned our Ordinal, which declares that God "appointed divers orders of ministers in the Church," and which decrees that no man shall officiate, "in this Church," without "episcopal consecration or ordination;" contradiction enough, we apprehend, to set aside Cranmer's *authority* on this point.—6. The tract argued that a scriptural "*hint* or *intimation*" was enough, in matters of a permanent kind, without an explicit command, and that to argue otherwise is inconclusive: does the reviewer "assent" to this? He asks repeatedly for "explicit proof" of Episcopacy, and thinks that Episcopalians can do nothing without it. Thus, in regard to *all* the six arguments set aside in the tract, the excision of which was "assented" to, "mostly" indeed, yet "heartily," by the reviewer, he has been so unfortunate as to forget himself, and employ the mutually condemned weapons. We do not say that he has employed them unkindly, or, any but the last of the six, as essential to his cause—all we remark is, that those who "assent" to that preliminary portion of the tract, ought not to use them at all. These topics are valueless to the sound reasoner —among the weaker brethren, some of them are apt to produce irritation.

Another preliminary remark may be offered. The reviewer takes no side on the question of valid ordination. Judging from his very flattering notice of the Episcopal Church, he may be an Episcopalian in principle, on the ground of expediency. Judging from the periodical in which his review appears, he may be a Congregationalist in sentiment, and may regard lay orders as good. Judging from his writing against the tract, which argues only against a Presbyterian ministry, "passing by the feeble claim of lay ordination," he may be a Presbyterian. But he makes no profession of his opinion on this subject. He says—"The question after all might be, whether it was the design of the apostles to establish *any* particular form of church government," including, of course, any particular rule of ordination—and he adds, "This question we do not intend to examine now, neither do we design to express any opinion on it." Now, he has a right, if he chooses, in attacking other opinions, to reserve his own; but it is much the same right that a rifleman has to fight behind a tree—it is a lawful act, but not indicative of peculiar valor. In the pursuit of abstract truth, the sentiments of the investigators are little to the purpose. But when a question has immediate reference to *practical* arrangements, it is strictly relevant to ask an objector to any one system, what system he proposes as a substitute—because the issue, when practical, is a complex one, including not only the questions raised upon the system attacked, but those also that may occur concerning the one brought forward in its place. To oppose one plan, and yet name no other, is not to treat the matter practically. The reviewer says, "If Episcopalians cannot make good *their* claims in reference to the bishop, it follows of course that all ministers are on an equality"—true, but it does not follow that all *called* ministers *are* such: the question would still be open between Presbyterian ordination, lay ordination, election to the ministry without ordination or laying on of hands, and assuming the office without either election or ordination. Let any one duly consider the respective principles of the tract and the review, concerning good order in the Church—the one presents a system for maintaining it—the other opposes that system, yet offers none whatever in its place, it leaves the ministry open to any and every claimant—let any one, we say, consider *this* difference between the two productions, and then determine whether the tract and its system have not been allowed to hold a material advantage by this indecision or this reserve of the reviewer.

While on this point, we must notice a contradiction, or something very like one, into which the reviewer has fallen. In one paragraph, "It would not prove Episcopacy to be of divine origin, could its friends show that Presbyterianism is unfounded in the Scriptures; or that Congregationalism has no claims to support; or that Independency is unauthorized; or even that lay ordination is destitute of direct support"—yet in another paragraph, "It is admitted on all hands that there is somewhere in the Church a right to ordain." Now, a right to ordain is a divine right, be it exercised as it may—if Scripture is so interpreted as to give that right to laymen, or to presbyters, or to bishops, the right is rested on Scripture, whether its support be "direct" or indirect—and if sustained by Scripture, it is of "divine origin." The reviewer declares this right to exist "somewhere in the Church." Yet he argues that if all kinds of ordination were overturned *except* the Episcopal, it would not prove the latter to be of "divine origin." In other words, he argues that *all* sorts of ordinations may be without authority, and so the right to ordain exists *nowhere*, while yet it does exist *somewhere*. If the reviewer denies this conclusion from his premises, he must speak more plainly concerning "lay ordination," and say whether it has "*in*direct support" in Scripture. For ourselves, we think, that if there be an ordaining power somewhere, yet not in either of the other alleged places of deposit, it *must* be in the bishops.

And now we proceed to the *main* objections to the tract, as urged by the reviewer. These relate to two points. 1. The assertion, in the tract, "That the apostles ordained, all agree." 2. The inference or assumption, in the tract—after stating the distinction between "the apostles *and* elders," and after showing that this distinction did not arise from other causes—"It follows, therefore, or will not at least be questioned, that the apostles were distinguished from the elders because they were *superior* to them in ministerial power and rights."

1. To the assertion, "That the apostles ordained, all agree," the reviewer objects, "If this means any thing to the purpose, it means that they ordained *as apostles;* or that they were set apart to the apostolic office for the *purpose* of ordaining." *Festina lente*, not too fast. Episcopalians believe undoubtedly that they ordained "as apostles," and that they were "set apart for the purpose of ordaining," *beside other purposes*. But neither of these points were involved in that portion of the argument of the tract—where the fact that the apostles ordained was mentioned *merely as a fact*, without regard to the why or how. This mere fact was assumed, as agreed to by all; yet it was proved also from Scripture, on a subsequent page. Then followed the next proposition in the train, "That elders (presbyters) did [ordain], we deny"—which second proposition is made good as the tract proceeds—nor does the reviewer gainsay it, upon evidence, though he "thinks" he could, "if his argument required it, or if he had room." Here, let our readers recollect, that the argument of the tract is with Presbyterians only, not with those who maintain lay orders, and that it was of course unnecessary to deny that laymen ordained. The *facts* relating to Episcopacy and parity were first to be ascertained, as the basis of the argument—the structure to be erected on that basis was a different affair. And the two great facts, that apostles ordained, and that presbyters did not, were so sufficiently ascertained in the tract, that the reviewer does not controvert either of them, by stating facts of a contradictory sort. To the facts *only* should attention be given in the first place, and no construction or reasoning should be intermixed with the development of them. If, *after* this development of facts, it should be argued or denied, that the apostles ordained "as apostles," or were set apart for that "purpose" among others, very well—only let the assertion or denial wait till the foundation is laid.

The tract, in the proportion of it under consideration, draws no inference from the two facts mentioned, but proceeds to an entirely different line of argument to prove ministerial imparity. It quotes the expression, from the record of the council held at Jerusalem, "apostles *and* elders," and asserts that it shows the two sets of persons so named to have been as distinct from each other, as were the laity from both, in the passage "apostles, *and* elders, *and* brethren"—and from the former, in the passage, "apostles *and* brethren"—adding, "apostles were therefore *one* class, and elders *another* class, just as the laity were a *third* class." This seems clear enough, nor does the reviewer question it. The tract then proceeds to show, that the apostles were not thus distinguished, because appointed by Christ personally—nor because they had seen our Lord after his resurrection—nor *only* (as the tract further states, though the reviewer forgets that it does so) because they were *special* witnesses of that event —nor because they worked miracles—for sustaining all which propositions reasons are given. It then draws the conclusion, that the apostles were thus distinguished from the elders, because they were "superior to them in ministerial power and rights." This is the line of argument which introduces the reasoning against parity. And it brings us to the second of the main objections to the tract, offered by the reviewer.

(*To be continued.*)

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* Bishop H. U. Onderdonk.

† Twice, in his second paragraph, the reviewer uses the term "the Church," with, apparently, an exclusive reference to Presbyterians.

JUSTIFICATION.

It may be asked, if we are authorized to say unqualifiedly, 'believe in the Lord Jesus Christ, and thou shalt be saved.' Is that faith which justifies, a single act? We answer unhesitatingly, yes. We are aware of the objections that can be brought against the doctrine, and are not insensible of their seeming force. We are persuaded, however, that they arise from erroneous conceptions. The faith that justifies is not simply an act of the mind, "with the heart man believeth unto righteousness." Knowledge is not faith, but perception of the truth is. To tell a sinner who is insensible of his sins, to believe in the Lord Jesus and he shall be saved, would avail nothing, though we explained to him the whole economy of redemption; but it is very different with the humble and contrite who are prepared to receive Christ, and to apply his salvation to the soul. The one class consider him simply as constituted a Saviour by the appointment of God, without any connexion with spiritual affections; the other class realize him as such, and feed upon him in the heart, by faith, with thanksgiving. Truly to believe, is truly to repent; it humbles and purifies the soul. Associated with the faith of the cross, are truest tears of penitence, although God in his mercy alleviates their bitterness with the assurance of pardon. Moreover, this doctrine is clearly the doctrine of the Church.

Article 11th. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification."

Protestant Episcopalian.

THE PRAYER OF STEPHEN A PROOF OF THE DEITY OF CHRIST.

Under this double pledge, of his inspiration and his sound piety, we refer, with no little triumph, to the last words of this martyr—they are *prayers* addressed to our *Saviour*—"Lord Jesus, receive my spirit"—"Lord, lay not this sin to their charge." This is direct authority for offering prayer to the Son of God. And indirectly, it is a proof that Jesus is very God. It is the peculiar attribute of the deity to be a God that heareth prayer. The incense of devotion belongs to Him only. And He only can grant that sins be not "laid to the charge" of the sinner. What then can we think of this act of the dying saint? Can we suppose that he, who a moment before had rebuked false worship, now falls into the same error, and gives the honor due to God to one who was *not* God? yet such *must* be our view of the case, if we deny the divinity of Jesus. Hence, those who make that denial maintain that St. Stephen addressed his Master in such words through agitation and excited zeal—and imprudently rendered him a homage beyond his due—and that *we* must correct his mistake by our cooler and calmer reason. But we ask, why did not the sacred writers correct the mistake, if it was such? why do they not say of St. Stephen as candidly as the psalmist does of Moses, that "he spake unadvisedly with his lips?" Why may we not trust the calm and clear mind of St. Luke, writing his book of the Acts of the Apostles, as much as our own? There can be no answer to such arguments. Our Saviour then *is* God. Stephen, in the fulness of his faith, and in the fulness of his inspiration, addresses him as God. Looking into heaven itself, he prays to him as God. With the crown of righteousness in view, he stakes that crown upon the verity of this doctrine, and, on his knees, asks it at the hands of Jesus. It would seem as if this incident was specially so ordered, as that the great article of our faith should be taught us in the most affecting and impressive manner.—*Ibid.*

VARIETIES.

WESTMINSTER ABBEY.

What a place! Its dimensions, its architecture, its state, its magnificence, its clustering array of monuments, its spirit-stirring associations, the dust of honorable corpses, the ashes of the great, the corrupted relics of nobles and princes of the earth, the finest specimens of statuary and the most felicitous achievements of the chisel, such a multitude that scarce any one could number and such a variety that scarce any one could class, the men of all ages, and of all parties, and of all ranks, quietly meeting here, in their narrow dormitories, till the morning of the resurrection; these things, blending and rushing on the mind, produced an overpowering impression: I stood, and spoke not; looked around, gazed, considered, and felt the unequalled and solemn assemblage of attractions. Stupendous indeed it was! Sensations, rather than sentiments, now seemed to throng me with their strange influence. It was a kind of enchantment, that vacantly realized the impossible fictions of romance. To weep, to wonder, to explore, to meditate, to say nothing, to hear no word from others, to forget the exterior world, and to devour the inspirations of such a scene, seemed here the fitting luxury of a place, that joined so many generations of the past with the vision of the present; that claimed to be the palace of Death and the exterior hall or courtway of Eternity! But who, said I, are these heroes, heroines, nobles, and monarchs of the earth, whose epitaphs and cenotaphs, whose sarcophagi and statuary forms, whose glozing memorials, and envied fame, and sumptuous grandeur, here vainly conspire to detain them where they are not and misrepresent them possibly to admiring and flitting posterity? Alas *they* are not here. Dust, ashes, silence, "corruption, dishonor, weakness," are here inurned and deified. They are all alive in their higher nature, while their ruined bodies sleep, expectant, though unconscious, of the voice of the Son of God that soon shall burst their cells and raise them to a public and eternal destiny. *Hades*, comprising the places of bodies and the places of souls, contains them all and contains all of them, and detains their persons in the separate state "till the end come."—*Dr. Cox.*

N. Y. Evangelist.

From the Cincinnati Journal.

A GRIEVANCE.

'Sick, and ye visited me.'

'How is he, this evening?' 'He is very much exhausted, and he will be worse to-morrow. I have minded that the sick are generally worse on Monday.' It seems an unlucky day, somehow. My neighbor made this remark in the simplicity of his heart. He had observed that Monday was a bad day for the sick; but he had never thought of inquiring why or wherefore. But as it was, it was no mystery to me. The sick man was my next neighbor; and all day Sunday a constant stream of visiters flowed into his house. It was a season of leisure, and they had nothing else to do but to visit the sick. And, as my neighbor was the only rich man at the time, the current set to his house in one unbroken stream. I verily believe he might recover, if it were not for Sunday. He is worse this evening. The only hope we have is from the six days' respite. Another such Sunday in his present condition and he is a dead man; and I feel thankful that two Sundays cannot be clapped together. There must be six days between them. It gives the sick man a chance for his life. He may possibly acquire strength enough in that time to stand the shock of another Sunday. If he don't, he is gone. We see all this, but we cannot say any thing, you know. The visiters all have the kindest intentions in the world: and every body knows that it is a Christian duty to visit the sick; and if these visits are not 'done up' on Sunday, a half an hour must be lost on some other day; and they can better spare an hour on Sunday. As it is said in Tennessee, 'I can stand any thing but a clock pedlar;' so I say, 'I can stand any thing but a sick Sunday.'

U. M. D.

From the Presbyterian.

ON THE DOCTRINE OF THE GREEK ARTICLE.

The late learned Mr. Boyd mentioned in a letter to the late Dr. A. Clarke, the following important corroboration of that construction of the Greek Article which has been found so important in proving against the Socinians the Deity of our blessed Saviour. It will be read with peculiar interest at the present moment, in consequence of the discussion arising out of late proceedings in the Vice-chancellor's court.

"I think," says Mr. Boyd, "the following circumstance tends to prove that the rule about the Greek Article is true and legitimate. There lives at Chelsea an old gentleman of the name of Lusignan: he came originally from the Isle of Cyprus, and he understands Greek in the same manner as we understand English, for he learnt it as his mother tongue. I mean, of course, the ancient Greek. He lives quite secluded from the world and pays no attention to the literature of the present day. About two years ago I was introduced to him by a friend: as we were conversing, the subject of the Greek Article came into my head: I asked him if he had read any of the controversy respecting it which had been started by some of our learned men. He answered, that he had not read or heard any thing about it. I then asked him to take down his Greek Testament from the shelf, and to look for Titus ii. 13: when he had done this, a conversation took place, which I will state as nearly as I can, in the exact words.

"'Pray, Sir, how do you construe these words —του μεγαλου Θεου και σωτηρος ἡμων;'—'I construe them thus: Of our great God and Saviour.'—'Does Θεου here mean the Father, or does it mean Christ?' 'It means Christ.'—'May it not mean the Father?' 'Certainly not.'—'Why may it not?' 'Because the construction will not admit it.'—'Why will it not?' 'Because the article is not prefixed to σωτηρος: if Θεου and σωτηρος had meant two different persons, then the article would have been prefixed to each.'—'If, then, two personal nouns be thus joined, and the article be placed before the first, and not before the second, must one person be necessarily intended?' 'Certainly.'

"Mr. L. is about eighty-three years old, and has been in the constant habit both of speaking and reading Greek from his childhood."

WORTHY EXAMPLE.

The Archbishop of Dublin has lately had some benefices at his disposal, all of which he gave, without interest or solicitation, to deserving curates in the diocese. Several of the gentlemen whom he has signalized by his favors are Tories, and connected with Tory families. In every case, with the Archbishop of Dublin, the worth and capability of *the clergyman* seem to have been the sole considerations which influenced his conduct. The principle by which this distinguished prelate professes to be actuated in the disposal of his patronage is that which in his reply to the parishioners of St. Werburgh's, who waited on him with a vote of thanks "for his grace's disinterested selection for preferment of their long tried and justly revered curate,—*an unsolicited act of favor*." The Archbishop's answer contains the following admirable sentiments:—"No personal claims of any individual, neither his pecuniary wants nor any connexion he may have with myself, will induce me to select him for preferment, in preference to another, whose promotion may appear to me likely, on the whole, to be more conducive to the benefit of the diocese or of the Church. Of those committed to my spiritual superintendence, I entreat their prayers for me, that I may be strengthened to persevere in this course, undaunted by any groundless censures, and unseduced by any anxiety for popular applause; and that I may obtain the friendly co-operation of my fellow Christians in laboring for the public good.—*Presbyterian.*

FULGENTIO.

We copy from a memoir of Bishop Bedell (Bishop of Kilmore in Ireland, in the 17th century) the following:—

Bishop Bedell was in the habit of repeating a passage of a sermon, which he had heard Fulgentio preach at Venice on this text, "Have ye not read?" The divine told his audience, that if Christ were now to ask them that question, all the answer they could make would be, 'No, Lord! we are not suffered to do so!' On which he zealously descanted on the restraint put on the use of Scripture by the Romanists.

This Fulgentio was a Minorite friar, and the intimate friend of Father Paul. He preached in so enlightened and scriptural a manner, that Pope Paul the Fifth is reported to have said of his discourses, 'He has indeed some good sermons, but bad ones withal: he stands too much upon Scripture, which is a book that if any man will keep close to, he will quite ruin the Catholic faith.' On one occasion, when preaching on Pilate's question, 'What is truth?' he told his audience that he had been long searching for it, and had at last found it. 'Here it is in my hand!' He held up a New Testament, but as soon as the people had seen it, he returned it to his pocket, observing drily, 'The book is prohibited.' He took part in the Venetian controversy against the Pontiff, but was induced by the Nuncio to visit Rome, on promise of safe conduct. He was at first received with favor, and even with festivity; but his entertainers finished their kindness by burning him alive!—*Ibid.*

The assertion that females are disposed to receive religion upon trust, without having examined its genius, or weighed its claims, or discriminated its merits, is equally incapable of proof. To understand the nature and evidences of the Gospel, it is not necessary that we should possess great intellectual ability or be furnished with high literary attainments; these may be understood by good common sense, which is certainly not in the exclusive possession of the male sex. Might we be permitted to state the result of our observation, it would be, that in most instances the character of female piety is rational and intelligent, and that there is no foundation for believing that it is received upon trust, or exercised without understanding. It is among them that religious reading is generally pursued to the greatest extent and with the most success, and by them, that the other means of grace and knowledge are most faithfully and constantly improved.—*Ib.*

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